EDWARD KING

BISHOP OF LINCOLN

G. W. E. RUSSELL

T. Sutton.

T. Riley.

22.5.12.

(F.M.P.S)

Digitized by the Internet Archive
in 2025

https://archive.org/details/edwardkingsixtie0000unse

EDWARD KING
SIXTIETH BISHOP OF LINCOLN

George Richmond, R.A. del. Emery Walker Ph. sc

Edward King
1879

1891

EDWARD KING

SIXTIETH BISHOP OF LINCOLN

A MEMOIR

BY THE RIGHT HON.

GEORGE W. E. RUSSELL

AUTHOR OF "COLLECTIONS AND RECOLLECTIONS"

Sicut Ille est, et nos sumus in hoc mundo.
EPIST. B. JOANNIS APOST. I.

WITH A PORTRAIT BY GEORGE RICHMOND, R.A.

LONDON
SMITH, ELDER & CO., 15, WATERLOO PLACE
1912

[*All rights reserved*]

PRINTED BY
WILLIAM CLOWES AND SONS, LIMITED
LONDON AND BECCLES

INSCRIBED

TO

CHARLES LINDLEY

VISCOUNT HALIFAX

IN HONOUR OF ONE

WHO WAS TO BOTH OF US

A FATHER IN THE FAITH

NOTE

The task of writing this memoir was entrusted to me by Bishop King's Literary Executors. It was too high an honour, and too rich a privilege, to be declined; but it was undertaken, and has been completed, with a profound sense of unworthiness.

At every stage of my work I have been aided by the generous kindness of the Bishop's family, and of friends outside the family who loved and revered him. A list of the names of those to whom I am thus indebted would be too long for insertion here; and as, in each case, my thanks have been personally tendered, a formal enumeration will, I doubt not, be graciously excused.

G. W. E. R.

Epiphany, 1912.

CONTENTS

CHAPTER		PAGE
I.	Beginnings	1
II.	Cuddesdon	14
III.	The Pastoral Professorship	35
IV.	Lincoln	85
V.	The Trial	143
VI.	Calm after Storm	211
VII.	Towards the Sunsetting	281
	Appendix I.	311
	,, II.	337
	,, III.	343
	,, IV.	353
	Index	355

EDWARD KING

SIXTIETH BISHOP OF LINCOLN

CHAPTER I.

BEGINNINGS.

When God forms a human life to do some appointed task, His preparatory action may be traced in the circumstances of hereditary descent not less clearly than in other provisions whether of Nature or of Grace.

H. P. Liddon.

The family of King is said to have originated in Westmorland, and to have migrated to Yorkshire before the beginning of the seventeenth century. The landed property which they acquired in the West Riding remained in their possession for over three hundred years. Robert King was Incumbent of Kirkby Malhamdale, and died there in 1621. In 1622 his son, Thomas King, built a house in the parish, which is now used as the Vicarage. This Thomas King had a son Robert, a grandson James, and a great-grandson Thomas, whose son James was Dean of Raphoe. Dean King had five sons, of whom the third, Walker (1751–1827) became Bishop of Rochester. Bishop Walker King was an intimate friend of Edmund Burke, an executor of his will, and editor of his works. Some ornamental pieces of gold and silver, presented to Burke by an Indian Rajah after the impeachment of Warren Hastings, are still in the

possession of King's descendants. In 1885, the Rev. George Trevor (1809–1888) wrote: "One of my very earliest recollections as a little boy is leading the blind Bishop of Rochester by the hand—in the other he carried a gold-headed cane as long as a footman's, given him by Burke, who had it from one of the Oude Begums."

The Bishop had a son, also called Walker (the maiden name of the Bishop's mother), and this Walker King (1797–1859), became Rector of Stone, in Kent, and Canon and Archdeacon of Rochester. He married, in 1823, Anne Heberden, daughter of William Heberden, M.D., and grand-daughter of the famous physician whom Cowper extolled as "Virtuous and faithful Heberden," and whom Dr. Johnson styled "*Ultimus Romanorum*, the last of our learned physicians." Mrs. King survived till 1883, a typical lady of the old school, full of tranquil dignity.

The Archdeacon had ten children, five boys and five girls —of these, the third child and second son was EDWARD, who was born on December 29, 1829. Before her confinement Mrs. King came to London, in order to be near her father, Dr. Heberden, who lived in Pall Mall. The child was born at No. 8, St. James's Place, privately baptized by his father on January 4, 1830, and registered at St. James's Church, Piccadilly. On February 4, Mrs. King writes from London: "Little Ted is quite well," and soon afterwards the family returned to Stone, where "little Ted" was formally received into the Church.

Archdeacon King lived at Stone Park, which was his own property, the Rectory House having been condemned as unhealthy; and here Edward King was brought up. His elder brother had been roughly used at a Public School, and the parents resolved that Edward, who showed some

signs of delicacy, should be educated at home. After some teaching from his father, he became a daily pupil of the curate at Stone, the Rev. John Day; and, when Mr. Day removed, first to Flintshire and then to Shropshire, Edward King went with him. Mr. Day, an adherent of the Tractarian school, was incumbent of Ellesmere, and there Edward King first took part in the active service of his Church, singing in the choir, and conducting a Bible-class for men.* When he was at home in Lent, he suggested to his sisters to join him in a daily service, in the school-room, at 8 o'clock in the morning; he playing the Gregorian Chant to which they sang the psalms of the day.

The Archdeacon was what is termed "a Churchman of the old school," untouched alike by the Evangelical and by the Catholic revival. When the time arrived for Edward to be confirmed, his father called him into the study, asked him if he knew the Catechism, and then gave him a card and told him to get on his pony and ride over to Foot's Cray, where the Confirmation was to be held that day by Archbishop Howley. It happened that some of the neighbours were giving a dance that evening, and, when Edward returned from his confirmation, Mrs. King said: "I suppose, Edward, you would rather not go to the dance." He replied that he would rather stay at home, and so was left to his own meditations.

* A memorial of King's life at Ellesmere survives in a Prayer Book, bearing this inscription :—

To
EDWARD KING
THIS BOOK OF COMMON PRAYER IS
PRESENTED BY THE CHOIR OF ELLESMERE,
IN TOKEN OF THEIR AFFECTIONATE
REGARD AND GRATEFUL REMEMBRANCE.
JULY 19TH, 1848.

The Archdeacon's eldest child, a daughter, lived only a few months. The eldest son took Holy Orders. Two other sons went into the army, and the youngest went to Australia as a sheep-farmer. The second daughter, Anne, died young, and three daughters married. Edward King was on the most affectionate terms with all his brothers and sisters, but it was his relation with his sister Anne that made the deepest impression on his life. She was an invalid for twelve years, and he often spent the whole night by her bedside. He learnt Italian in order that he might share her love of Dante; from her he derived his interest in botany; and in his constant attendance on her he developed that tactful, sympathetic, and unfussy manner in visiting invalids which always marked his ministry.

But, in spite of this early contact with the graver realities of life, there was nothing morbid or austere about the youth and early manhood of Edward King. He was fond of dancing, fishing, and swimming, and he was an excellent horseman. Tradition says that, failing a better mount, he would go out hunting on the family carriage-horse. He had a keen eye for all that is beautiful and interesting in the natural world, and he was specially devoted to birds and flowers. But throughout life his chief recreation was in foreign travel, Switzerland and Italy being his favourite haunts. From very early days, he had looked forward to Holy Orders as his appointed sphere of work, and on February 10, 1848, he matriculated at Oxford as a member of Oriel College, "looking older than his real age, as he was already the possessor of a handsome pair of whiskers." Among the Oriel men of his time, either slightly senior or slightly junior to himself, were his eldest

brother, Walker King, afterwards Rector of Leigh; Charles Lyndhurst Vaughan, Vicar of Christ Church, St. Leonards'; George Joachim Goschen, Viscount Goschen; and George Howard Wilkinson, Bishop of St. Andrews'.

Oriel was then ruled by the austere and punctilious Hawkins. A contemporary relates the following incident at "Collections"—the formal review of work and conduct—at the end of King's first Term. "The Provost was never happy unless he could find something unfavourable to comment upon concerning each undergraduate who came before him. Among other things, the record of Chapel-attendances was always on the table, and referred to for praise or blame. The Provost, after looking at it, said: 'I observe, Mr. King, that you have never missed a single chapel, morning or evening, during the whole Term.' But, instead of a word of praise, the Provost went on to say, 'I must warn you, Mr. King, that even too regular attendance at chapel may degenerate into formalism.'"

From what has been already written, it is clear that the old-fashioned Churchmanship in which King was trained had already been modified by the more gracious influences of the "Oxford Movement," or "Catholic Revival"; and at Oriel those influences were deepened by his intercourse with the Rev. Charles Marriott (1811–1858), Fellow and Tutor of the College, and coadjutor of Dr. Pusey in the "Library of the Fathers." Marriott described King as "a royal fellow," and in after-life King used to say: "If I have any good in me, I owe it to Charles Marriott. He was the most Gospel-like man I have ever met."

One of the most marked effects of the Oxford Movement was an extreme and methodical strictness in daily life and devotion. It is on record that King, when an undergraduate,

was a scrupulous observer of the Church's rules of fasting and abstinence, always absenting himself from Hall on the days assigned by the Prayer Book for those observances. With regard to the diligent attendance at Chapel, in which Provost Hawkins saw so little to commend, the contemporary already quoted says—"I have had many a pleasant afternoon's walk with Edward King, but he would never consent to go with you unless you promised to be back by Chapel-time, which was 4.30. I myself spent a good deal of my afternoon recreation-time on the river, and was also a member of the College Cricket Club; but I cannot remember King ever joining in either of those pursuits. He may indeed have done so, but his strict rule about afternoon Chapel would have made boating difficult, and cricket quite impossible, as our cricket-ground at that time was on Bullingdon Common, some way out of Oxford over Magdalen Bridge." As regards cricket, this is no doubt a true testimony; but that King did not abstain from boating is proved by the statement of another contemporary, belonging to another college—"The first time I ever met Edward King was, oddly enough, in passing through the lock at Iffley. Someone in our boat knew him, and saluted him by name." Yet another undergraduate of those days, who entered Oriel just as King was leaving it, says: "I can only remember being greatly impressed by the singularly high estimation in which his character was held by all sorts and conditions of men." And one, already quoted, says with regard to Marriott's spiritual influence—"I should have thought that King was the one undergraduate in college who needed it the least."

King did not read for honours; but, under the able

tuition of such men as D. P. Chase and C. P. Chretien, he was well grounded in Plato, Aristotle, and Butler. In 1898 he wrote—"Bishop Butler has been one of my life-long and most valued companions." To the end, he used "The Republic," and the "Ethics" as text-books, on which he grounded his social and moral teaching, and he had a curiously strong sense of the ethical value of the Satires and Epistles of Horace. He took his B.A. degree on November 13, 1851, and his M.A. on June 14, 1855.

So few of King's early letters have been preserved that it may be well to introduce two written to his friends, Garnons and Richard Davies Williams, sons of the Archdeacon (afterwards Dean) of Llandaff, and both looking forward to Holy Orders.

(*To R. D. Williams.*)

"July 17, 1851.

"My dear Williams,

"It seems a long while since I heard from you, but perhaps it is my own fault for not writing.

"I hope you have been getting quite strong again, and intend coming up to Oxford next Term; but I want to tell you what we have done. Old Hale, Cox, and myself have taken *a house* (*i.e.*, the rooms) in the High opposite Embling's, the tailor, it belongs to Green, an Upholsterer—we have three sitting-rooms and three bedrooms. Now it occurred to us all that, as your coming up is altogether hypothetical, and as, if you come, it would not be worth your while to take rooms by yourself, by far your best plan will be to *live with us*, and just trot into College of a night. Just think this over quietly. You see we shall

all be reading for our Degree, and I really think it would be an advantage to all parties to be together. You will say, 'Yes, it is very nice, but I should not like to live on my friends.' Now, if you would be so very kind as to do so, you would greatly oblige your humble servants; but, my dear fellow, you shall not have this excuse, for you shall take a share of our expenses, as far as tea, candles, etc., etc.

"I really think that it might be a good thing for you, for it would be perfectly quiet and yet we could take care of you, which after six months at home you will require. It will be *quiet*, for we have agreed to preserve our *individuality*, and the rooms are some way apart. By this plan you could come up when you like and go down without any bother of rooms. I need not say that, if you would consent to live in *my* room, I should be delighted, but this is being too selfish; however, you *ought* to know that you are most welcome. Turn it over, and ask Mrs. Williams if a warm, cheerful, family circle is not better for you than a *solitary*, *damp*, *cold*, *dreary*, *hovel* by yourself. Just do—please.

"Ever, my dear Williams, your most sincere friend,

"EDWARD KING."

Richard Davies Williams died on October 25, 1851. Fifty-seven years later, King wrote to his friend's sister—"Your dear brother, Davies, still links me back to the days before the rougher work and anxieties of life began. His was a singularly unworldly, guileless spirit, to which I ever look back with reverence and affection."

The following letter is addressed to the elder brother, Garnons Williams, now ordained, and afterwards Prebendary of St. David's.

"September 24, 1852.

"My dear Williams,

"I hope you have heard from others of my absence from England, or you will think worse of me than I deserve. Indeed, since I last wrote to you I have seen a good deal. I ran away from the cold weather last winter in the first week in February, and wandered on till I found myself on the shores of the Dead Sea! I think I might interest you with things I heard and saw, but in a letter it is impossible to select one or two out of so many new ideas—but first let me ask how you are, and all your family? I trust all well. I think I heard or saw that you were ordained, but where you are I do not know, so I must send this to Llanvapley, and hope that it will be forwarded. Do send me a line soon to say how you are, and your little brother Herbert. I should like to see him again.

"Now I shall return to where we left off—I have never yet thanked the Archdeacon for the book he was so very kind as to send me. The fact was that it was packed up with my things from Oxford and never unpacked till I was just starting in the winter. I should feel much obliged if you could some day find an opportunity of thanking the Archdeacon for me, as I do not like to trouble him by writing myself. I must not write more on this, to me, most dear of subjects,* which has afforded me an unfailing source of reflection wherever I have yet been, for we must act, and you are already at the work—when I shall be ordained I do not quite know, but not before next Trinity Sunday.

"I must give one word to the poor old Duke! † and for the present I will not write you a longer letter, but I shall

* Ordination. † The Duke of Wellington died September 14, 1852

hope to hear from you soon. I must beg you to give my very kindest remembrances to the Archdeacon and Mrs. Williams and all your family, and believe me, my dear Williams, ever to be yours,

"Most sincerely,

"Edward King."

Mr. Garnons Williams died in 1905, and King wrote to his sister—"It has been a real comfort and help to me in a difficult day's work in London, to think of the old Oriel days, and your dear brothers; and now to think of them in safety and peace."

The allusion to the Dead Sea in the foregoing letter recalls King's visit to the Holy Land, which occupied him from February to the end of June, 1852. In old age he wrote to a friend who was contemplating a similar pilgrimage—"It is fifty-five years since I was in the Holy Land, and my visit is still a source of comfort and pleasure to me." After returning from his travels, he acted, for a short space, as private tutor to Lord Lothian's brothers; and now the time drew near for the fulfilment of his long-cherished purpose. In 1854 he received the offer of a curacy from the Rev. Edward Elton, Vicar of Wheatley, near Cuddesdon, in Oxfordshire. He was ordained deacon by Samuel Wilberforce, Bishop of Oxford, in the Parish Church of Cuddesdon, on Trinity Sunday, June 11, 1854, and priest, by the same prelate in the same church, on June 3, 1855. In recommending him to Mr. Elton, the Bishop had used the emphatic words—"A gentleman and a Christian."

Wheatley was at that time a peculiarly rough and lawless place, and Mr. Elton's attempts at moral reformation had

roused the utmost hostility. He had just lost his wife, and he invited his new curate to live with him at the vicarage. King's buoyancy and cheerfulness brought light into the darkened home. He loved to share such simple amusements as botany and egg-collecting with the Vicar's children, and his zeal in pastoral work powerfully reinforced Mr. Elton's efforts in the parish. Though always a delicate man, and not looking forward to a long life, he went about his parochial work with splendid activity and courage. When a virulent form of typhus broke out in the village, he insisted on attending the most dangerous cases, saying that the Vicar had others dependent on him, whereas he had none.

The sanitary conditions of the village were amply sufficient to account for the epidemic; an open stream which ran through the main street acted at once as the common sewer and the principal water-supply. The Vicar and his curate endeavoured to convert this stream into a covered drain, but this reform was stoutly opposed by the villagers; and in order to effect it the clergy procured the establishment of a Local Board of Health. The Church was dilapidated and the schools were inadequate. Church and Schools were rebuilt by Mr. Elton, who found his curate a most valuable coadjutor, not least in the difficult task of raising money.

It was in dealing with the boys and youths of this rough parish that King first manifested that remarkable power of influence, which was the special character of all his later ministry. With some of those who were young people at Wheatley when he was curate there he maintained an occasional correspondence to the end of his life. Thus he wrote in 1895—"It seems only yesterday that you used to

come down to my room with dear G. and J. and we used to sit and talk together. I was thoroughly happy with you all at Wheatley. I did not think I should live so long. . . . I must stop now. I forget we are not sitting over the fire at Wheatley. It was very nice, wasn't it?" In 1905: "In heart I feel just the same as when we were all at Wheatley together. Your letter pleased me very much, because there was a spirit of content and happiness which I was most glad to see, and the love for your flowers brought back the memory of our old walks. I still love flowers and birds as much as ever."

The remembrance of his curacy was still dear to him half a century after he had left it. "The simple life at Wheatley," he wrote, "and the affection of the people were more congenial to me than this public and controversial life." And to his old Vicar—"I should be quite happy to go back to those old Wheatley days; they were a great happiness and blessing to me, and I always feel deeply grateful to you for putting up with my ignorance and many shortcomings."

The Rev. R. W. Carew Hunt, Vicar of St. Giles's, Reading, supplies the following reminiscence: "One day, about the year 1900, when I was Vicar of Hughenden, I was walking into High Wycombe, and on the way I overtook a man who was going in the same direction. He was an odd-looking creature, no longer young—a 'tatterdemalion' sort of fellow, half tinker, half pedlar, a true wayfaring man. We walked along together for some distance, talking about many things. Presently I said to my companion, 'I suppose you don't often go to church nowadays?' 'Bless me, sir,' he replied, 'it's years since I have been inside a church. I don't know as there is anything would

get me in there except one.' 'What's that?' I said. 'Well,' he replied, 'if I could only 'ear a chap named King preach, I'd go. I heard 'im years ago at a village called Wheatley, and I shall never forget 'im. He was curate then, or summ'at. I wonder if he be still alive. I should dearly like to hear 'im again. I'd go many a long mile to hear 'im.' 'Your curate is a Bishop now,' I said. 'Lord, is he? But I would like to see 'im again. I remember that there sermon, though it's years ago since I heard 'im.' I could not help feeling how glad the holy Bishop would have been if he had known how, through all the ups and downs of life, that man had cherished the words he had heard in the village church of Wheatley."

CHAPTER II.

CUDDESDON.

Some summer Sunday, perhaps, we wandered here, in undergraduate days, to see a friend; and from that hour the charm was at work. The little rooms, like College rooms just shrinking into cells, the long talk on the summer lawn, the old Church with its quiet, country look of patient peace, the glow of the Evening Chapel, the run down the hill under the stars, with the sound of Compline Psalms still ringing in our hearts. It was enough. The resolve that lay half hidden in our souls took shape. We would come to Cuddesdon when the time of preparation should draw on!

H. S. Holland.

Samuel Wilberforce was consecrated to the See of Oxford on November 30, 1845. In January, 1846, he noted among the "Agenda" of his episcopate "a Diocesan Training College for Clergy to be established at Cuddesdon." There were considerable difficulties in the way, but the Bishop persevered in his design. The first stone of the building was laid on April 7, 1853, and the College was opened on June 15, 1854. The first Principal was the Rev. Alfred Pott, Vicar of Cuddesdon and afterwards Archdeacon of Berkshire; the Rev. H. P. Liddon was Vice-Principal, and the Rev. Albert Barff, Chaplain. At first all went well; but presently the College fell under suspicion of Romanizing tendencies. In 1858 Bishop Wilberforce, alarmed by the Protestant outcry, determined to make some changes in the staff, and his thoughts turned to the

young curate of Wheatley (who had sometimes officiated at Cuddesdon) as one whom he would like to enlist in the service of his College. On March 31, 1858, Edward King wrote as follows to his father :—

"My dear Father,

"The cloud which I predicted when you were here rose yesterday morning above horizon of imagination, and is now plainly in view.

"Pott sent for me yesterday, he being ill, and as I expected, it was to talk about the College. The Bishop has been at Cuddesdon, and is determined on a firm change of *tone* and *persons*. . . . Then comes the great difficulty of towing the Leviathan without a fatal slip. As you have already concluded, the Bishop wishes me to try ; he has not asked me himself, but he has more than once told Pott to bring it about, and the Bishop will ask as soon as he returns. Now, my dear father, what am I to do ? Against it there is—

"1. My present work.

"2. The extreme difficulty of the undertaking.

"I can see plainly the great judgment it requires. The Extremes will be in arms, the old work will be called spoilt, and the new man not up to his work, etc., etc. ; but this is all human. There is on the other side—

"1. The Bishop's positive wish (if expressed as I expect).

"2. My present work is at a certain point, and not without dangers to myself on the score of popularity and personal gratification.

"3. I cannot but feel that my impaired health would not warrant my playing the short game ; I ought at least to fit myself for an average life of work. Three or four

years at the College might supply the lack of knowledge which will be especially required by me if, as we have said, my line is to be to take a large, rather than a small, living and guide a curate.

"Pott told the Bishop that I did not wish to move, but he still persisted. Of course, I should not for a moment entertain the idea if it was merely to fill the place of the old chaplain; but the case alters if they want to do a hard work, and ask you openly to come and do it, *viz.* change the tone.

"They are, no doubt, in a fix.

"I have written this at once before the Bishop speaks. But I am sorry to trouble you; only these are the turns of life which one is so unwilling to take alone.

"I will write again as soon as the Bishop has been here, though I do not expect him till the Confirmation on Saturday next.

"With best love to all,

"I am, my dear father,

"Your most affectionate son,

"EDWARD KING.

"P.S.—I have not the least committed myself to Cuddesdon. I told Pott I should ask you and consider."

In later life, King used to recall the decisive scene, himself standing by the stile that leads into the wood between Wheatley and Cuddesdon, while the Bishop on horseback was talking to him about leaving his curacy and going to the College as Chaplain. At last the Bishop kicked his horse, and went off saying, "Well, I think you ought to go." The Bishop carried the day. King resigned the curacy,

and entered on his office as Chaplain of Cuddesdon College at Michaelmas, 1858. The duties attached to the chaplaincy were to conduct the daily services in the College Chapel, and to supervise, as opportunity presented itself, the spiritual life of the students.

But the Bishop's process of purgation did not stop at a change of chaplains. The Vice-Principal, afterwards known to all the world as the greatest preacher in the Church of England, was already a man of marked character and strong influence. It appears that his teaching on the Holy Eucharist and on Confession was too frankly Catholic to suit the Bishop, whose churchmanship was of a very moderate type, and at the beginning of 1859 the Bishop "came with a torn heart" to the conclusion that Liddon must go at the ensuing Easter. He wished, and even pressed, King to be the new Vice-Principal, and the following letter from Liddon throws an interesting light on the position :—

"June 16, 1859.

"My dear King,

"I earnestly advise you to accept the Vice-Principalship. As to Oxford opinion, it is formed by, and depends upon, causes widely removed from its personal question of *who* is engaged in the direction of Theological Colleges. So far as it is hostile to these Colleges, it is due (1) to a one-sided and jealous academical spirit, which would make the Faculty of Theology responsible for the education of the clergy of the country, and much more (2) to a secular spirit, which thinks the whole machinery of religion and the Church a great bore, and would keep it out of sight as much as possible. Dr. Heurtley, etc., represent the first, Goldwin Smith the second phase.

"The first class may, by God's mercy, be won to something better by observing the aspect of hopeless impotence of the University when called upon to aid the Church of England by *more* and better-trained clergy. The second will certainly drift further and further away from all allegiance, even to the most meagre conceptions of a Real Revelation. Meanwhile, those who know anything about Cuddesdon would hail your appointment to the Vice-Principalship with unfeigned satisfaction. That which will attract, and do most real good, in these Colleges is not the intellectual but the moral element which it is in their power to foster; and while, if I might be permitted to say so, you are quite equal to all that is wanted in the way of lecturing, you know, much better than any one else whom the Bishop could procure from a distance, how much there is to be done in clearing the spiritual sight, and forming the characters, of those who place themselves under the teaching of the College. The real difficulty of your position is this: that, in the presence of gigantic evils with which you have to contend, any moral and spiritual system which does not include private Confession and Absolution must (as it seems to me) be feeble, and unequal to the occasion. But you cannot help the backward condition of religious conviction in our Church in respect of this matter; and there is still left a large margin in which it is possible to do a great amount of good. I have often thought with regret of the many avenues of influence which might have been employed, and which I neglected while at the College —such, I mean, as a systematic plan of interesting men in Missions, and a greater care of the 'visiting' part of the day's work. You will, I *hope*, comply with the Bishop's wishes. I have too often feared that your previous decision

on this head was influenced by motives connected with the circumstances of my leaving the College, rather than by the one question of 'fit or unfit,' which ALONE *ought* to decide it. I beg you to believe that your being V.-P. will give me personally unfeigned satisfaction, because I think that, more than any other appointment, it will further all that we both should most value in a most important cause.

"Your ever affectionate,

"H. P. LIDDON."

However, King stood firm in his refusal; another Vice-Principal was appointed, and King applied himself to his work as Chaplain with all his winning zeal; but he did not forget his old friends and neighbours at Wheatley. One who was then a student at the College gives the following reminiscence: "It was at the end of the year 1859. I had only been at Cuddesdon a very short time. It was just after Christmas, and all the men, with the exception of myself and the Rev. Augustus Gurney, who was curate of Cuddesdon, and the Chaplain, had gone down. The Chaplain said to us, 'I am going to have a supper-party of my old Wheatley friends on my thirtieth birthday. Would you like to join the party?' and we both said 'Yes.' The Chaplain had only been chaplain a year, the four previous years having been spent at Wheatley, where he was much beloved. The evening arrived, and up came his Wheatley friends. We all sat down to supper in the College Hall, to the number of thirty, and I must not omit to add that there was one more added to the number—that saintly man Henry Hutchinson Swinny, who had just become Principal in succession to Mr. Pott.

The supper ended, the Chaplain got up and made such a speech as no other man than he could do, making his Wheatley friends feel quite at home, and in it all one noticed the great effect for good and high morals that pervaded it. Looking back to that long-distant day, over more than fifty years, one recognizes the power of the man over others, which proceeded from his naturalness, and holiness of life; and this no doubt was the secret of his influence over those hundreds of men who came under it, and now give thanks to God that they have been permitted in their lifetime to know Edward King."

The nature and effect of King's ministry when he was Chaplain of Cuddesdon are to be clearly traced in a stout packet of closely-written letters, carefully preserved to the end of his life, and docketed in his own handwriting. Many are from young men employed in some capacity about the College, as servants or minor officials; some from village school-masters, and choirmen of the Parish Church, or village boys who had gone out into service; but the bulk are from past or present students. These begin, "My dear Chaplain," and soon pass on into "My dear King," as the writer emerges from pupilage into the responsibilities of ministerial life. Some, of course, deal with spiritual or theological difficulties, some seek counsel in parochial perplexities, and some are most delightfully trivial. Sometimes the Chaplain is away from Cuddesdon, and then the letters are full of Cuddesdon cricket and Cuddesdon music, and the sayings and doings of the College, the village, and the adjacent "Palace." Sometimes the writer is at home for the vacation, and then he writes about country walks and local botany; reports the birth of an anxiously

expected puppy, or asks the Chaplain to forward a bunch of keys inadvertently left behind. Letter after letter contains such expressions as "I wish you would come and visit us here," "I should love to introduce you to my father and mother." Everything breathes the most affectionate feeling for the Chaplain, the warmest gratitude for good gained at Cuddesdon, and a singularly keen sense of brotherhood among Cuddesdon men who have passed out into the world. The following letter from the Principal, addressed to King when abroad, recovering from an illness, aptly illustrates the tone and spirit of the College :—

"August 21, 1861.

"You have heard of E. W. Lear's most merciful escape.* I am quite glad you were away. You would have been sure to have been sent for, and you would have been made quite ill. So I do not doubt that this is one of our mercies; numberless and immeasurably great they are! He is going on famously, and his being laid by is drawing out all the best feelings of the men, who are, as he himself bears witness, like so many brothers. Thanks—primarily, to God's Grace; mediately, to your example of self-negation.

"Ever yours most affectionately.

"P.S.—I will gladden your heart. At dinner, Elsdale looking round the table, said, 'Who's taking the post of honour—with Lear?' I exclaimed, in my joy, what a blessed sentence it was. He reddened, and said there was nothing in it. But, my dear brother, only Christian lips could have uttered it. God grant that this may be ever the spirit of Cuddesdon and those who leave it. Amen."

* From an accident which severed an artery in his leg.

The truly saintly man who wrote this letter became before long seriously ill. On November 25, 1862, Bishop Wilberforce wrote to him: "I know I did not, because I could not, show you any of the deep affection I bear you, or of my continual remembrance of you labouring on in your high calling, in the midst of such weakness of the body. Believe me, it is a spur and incentive to my idleness that you cannot dream of." A month later Mr. Swinny died quite suddenly, when saying good-bye to a student of the College. Bishop Wilberforce wrote in his diary for December 23: "Just before starting for Colnbrook, the news of dear Swinny's sudden death smote on my heart. What a loss to his family, the Church, the Diocese, the College, Cuddesdon, me! God be merciful. Quite overset by it."

The loss to the College, and to Cuddesdon, was repaired by the promotion of the Chaplain. King was appointed Principal of the College and Vicar of Cuddesdon early in 1863. His health was very far from strong. Even when he was curate of Wheatley, he "had to be pulled by his lads up the steep hill which leads to Cuddesdon," and in the winter of 1861–2 he had been forced to take a prolonged leave of absence from the College. The spirit in which he entered upon his new duties is well expressed in a letter to his friend Porter, the first student who entered Cuddesdon *:—

"February 16, 1863.

"My dear Porter,

"I must send one line, tho' I have no time for more, to thank you for your kind letter and sympathy.

"I need not tell you that my present position is not from

* Now the Rev. Canon C. F. Porter.

my own seeking—indeed, I hoped I had succeeded in refusing, and that Sir George Prevost would have taken the responsibility from me; but at last it came simply to an act of faith and obedience: and I felt that I should really be fearing to risk my pleasant position for a harder one if I refused; and so I have undertaken it. I trust it is God's Will, and if so I have no fear.

"Our present Vice-Principal* remains; he is a most excellent teacher, and I think we shall get on well together.

* * * * * *

"My earnest desire is to live for the College and to preserve the unity which we have enjoyed. Do not forget us in your prayers.

"Your most affectionate,

"EDWARD KING."

The phase of life and duty which now opened before King was, in some sense, only a continuation of what had gone before; but it was a continuation with a difference—a freer hand and a more independent position. By the terms of its foundation, Cuddesdon College was to be under the "sole management and control of Samuel, Lord Bishop of Oxford and his successors." But, as all readers of Bishop Wilberforce's Life are well aware, the Bishop, who possessed the secret of ubiquity, spent comparatively little of his time at Cuddesdon; and, as years went on, the control of the College passed more and more exclusively into the hands of the Principal. Pott and Liddon and Swinny had laid the strong foundations: King built on them the Cuddesdon that we know. The only difficulty in describing his career as Principal arises from the

* The Rev. W. H. Davey, afterwards Dean of Llandaff.

abundance of available material. It is scarcely an exaggeration to say that every one who passed through his hands has some characteristic memory to record: it is no exaggeration to say that all testimony agrees about the irresistible quality of his influence, and his power of attracting love. An old pupil writes: "The Principal in those days suffered greatly from his heart, and his favourite position during an attack was to lie full length on his back on the rug. Now it happened that he was very keen about the lectures on Hooker, which he gave at the Vicarage once or twice a week; so, on days when we saw that he was bad, we used to pack the men off for walks, and then one or two of us would saunter across from the College to the Vicarage a few minutes after three, and say, 'Principal, dear, we are afraid there won't be any Hooker to-day.' On his remonstrating, and begging us to go and fetch the men, we used to say, 'It's no use, dear Principal, they have gone out some time ago.' And then, using a little loving compulsion, we used to get him upstairs to lie down and rest."

Riding was always King's favourite exercise, and at Cuddesdon it was particularly convenient, as he was able to get a pleasant canter over the far-seen crown of Shotover, and so drop down into Oxford by a short cut. It is related that one day one of the villagers, whose subsistence depended on a horse and cart, came to tell King that the horse was dead. King's sympathy was always practical, and he presented the bereaved carter with his own cob. The students, hearing of this, clubbed together to buy him a new one, but, having bought it, they were too shy to present it to him; so they tied it to the bell-handle of his front door, and then ran away. A student writes—

"One of the first days after my arrival, I was invited to go for a walk with him. It was the season when the hazel-bushes were showing life, and he drew my attention to them, with a little explanation in the way of nature-study. In later years his 'Parochialia' revealed the fact that this was one of his little traps to catch men." Once caught, he held them, scarcely more by his directly spiritual power than by his fun and playfulness. To Charles Edward Brooke, afterwards the much-loved Vicar of St. John the Divine, Kennington, who was doubtful about attending a ball in the vacation, and had written asking for counsel, the Principal simply telegraphed: "Dance, pretty creature, dance." In old age he wrote to a former student: "The old Cuddesdon days sometimes look like a dream, but a very wonderful and pleasant one; only I sometimes tremble to think of the opportunities I missed for helping you all. Yet God was most merciful, and took care of you."

The gaiety and easiness of his nature come out amusingly in the testimony of a neighbour at Cuddesdon. "When he was Principal, he said one day that he had given a party to his own servants, and those of the Palace and the College; and that for some time he struggled in vain against their intense propriety. 'I felt as if I would have given almost any money to some one who would come in and play the fool.'"

In 1865 he wrote to a depressed clergyman:—

"You must not let yourself be dull. Sometimes, of course, the sun does not shine so bright as others; but never mind that—it is the same for us all. . . .

"I hope, if it please God, I shall be able to do my work at Cuddesdon as long as my mother lives; after that, if

I am knocked up, it won't so much signify. I have not given up thinking about Australia. I shouldn't wonder, after all, if I were to shake my fist at all you idle fellows living snugly in England, and see what could be done to start a good Church state of things in the Colonies. So you had better look sharp, and marry a wife, and then say you can't possibly come ; or else you will have to come out with me, and teach a choir of young Bush-rangers. Now I have put plenty of sense and nonsense into your mind to prevent your being dull. Work away, and may God bless you and keep you."

Perhaps the most notable quality in King's natural character (apart from the richer gifts added to it by grace) was shrewdness. No one in the world was more difficult to deceive ; no one had a keener eye for humbug and pretence. Speaking of some one whom he frequently met at dinner at Cuddesdon Palace, he said : " He likes to catch me and talk to me in the middle of the room directly we come out of the dining-room, but all the time I can see his eye roving round in search of higher game." Surely a life-like touch. An intending student, who now describes himself as having been at that time " a most hardy and robust sinner, rowing, running, boxing, etc.," wrote and asked the Principal if he might keep a horse at Cuddesdon ; to which question the Principal, who probably had heard something of his young friend's physical condition, suavely replied that he might certainly do so, if his doctor said that the state of his health required horse-exercise.

The greater part of King's intercourse with the students of Cuddesdon cannot be disclosed in anything like detail, for it passed in the most sacred of all confidences. And

hereto hangs a fragment of spiritual biography. Although, of course, King had learnt from his Tractarian teachers the doctrine of Priestly Absolution, he had not, when he became Principal of Cuddesdon, sought its benefits for himself. But, when he was requested to hear a student's confession, his reply was—"I must make my own first." He made it to Dr. Pusey, and he told a friend in later life that the penance had been the 103rd Psalm. To another he said, describing Dr. Pusey's practice after hearing a confession: "It was wonderful to hear that Saint, kneeling by one's side, pour out his whole heart to God on one's behalf." Five years before his death he wrote—"Of course, I go to Confession still;" and, on another occasion—"I go three or four times a year, not more."

From the days of his Principalship onwards, he taught the Doctrine of the Keys with frank and simple courage, though always guarding it with its Anglican limitations. One who was curate at Cuddesdon says—"King did not think it wise to be always preaching about Confession (as was rather a tendency then in some churches), but he liked to preach a definite sermon about it every Lent and every Advent. The conclusion of one such sermon was: 'But, dear people, you will be saying—"this is Roman Catholic." No, it isn't; there is a difference, and I will tell you what it is. The Roman Catholic Church says you must go to Confession once a year. The English Church says you may go whenever you like.'"

In this, as in everything else, King was wholly anti-Roman. Long after he had left Cuddesdon, a former student, who was acting as English Chaplain at Rome, wrote to him as follows:—

"My experience of Cuddesdon teaching was that (among

other blessings it conveyed to me) it taught me to feel the rock upon which our position rests, and two of my Cuddesdon note-books always come with me to Rome, because they furnish me with weapons ready at hand, if I find any Roman invader attacking our camp."

One who was a student towards the end of King's time at Cuddesdon, has thus described the life and spirit of the College :—

"Cuddesdon life was felt to be the most delightful life which we had ever experienced. Our numbers were not too large for a sense of family affection and closeness of intercourse. There was a tinge of cloistered retirement, of common spiritual interest, which made it possible, without any sense of presumption or sacrilege, to speak of the longings and aspirations closest to our hearts, and for those to whom spiritual life was comparatively a new thing to be aided by the longer experience of more proficient friends. Example also was most effective. It was impossible to see the effect of careful thanksgiving after Communion and of regular meditation in Chapel upon the lives and even the faces of the devout students, and not be drawn to strive after some share in it. But above all there was the influence of the life and instruction of Dr. King. We had never known such sermons, such meditations. It was a new experience to find a good man full of such affectionate interest in our individual spiritual welfare. His lectures on systematic Christian doctrine were a veritable *théologie affective*, in which the dry bones of dogma were clothed with the sensitive flesh of living, loving devotion, and lit up with the glow of poetic contemplation, under the guidance of Dante. We were first awed by the consideration of the responsibilities of the preacher, and later inspired

with the longing to put in practice the directions which made it seem possible for us to speak for God to souls. The student-preacher of a written sermon twice a week after Evensong before the College had the right to dine at the Vicarage, and receive a detailed criticism after dinner; the extempore preacher once a week had a short stroll in the garden, or an interview in the study, after Mattins. Practical hints on the visitation of the sick were enlivened by details of personal experience, and we learnt the possibility of training a devout chronic sufferer to appreciate the ancient offices of the Church. Hooker was illustrated by reference to questions of the day; Butler by application of his principles to what had just happened in the village or the College. The dominant note of all was intelligent sympathy. There was a genuine ring in the 'Dear People' from the pulpit. . . . We felt it most for ourselves. We were most tenderly, yet most unflinchingly compelled to face our lives before God. Until now we had never understood ourselves. At last the tangle was unravelled by one as familiar, it seemed, with its every twist and turn as if he had himself lived it out along with us. Doctrine, sermon, meditation each went home with direct personal application, until it was plain that our only course was to submit our lives and difficulties, our temptations and sins, our hopes and fears, to one who seemed to know them all without needing to be told, and so benefit by the guidance for the future of one who had shown himself clairvoyant of the past. *Qui non ardet, non incendit*—we struck out the negatives as we looked up to him, but we found them for ourselves. *Mundamini, qui fertis vasa Domini*—we dared not stretch out our hands for consecration, uncleansed with the purification of the Sanctuary.

The result was that men felt that they 'owed their souls' to him."

A characteristic sample of King's teaching to his students, on a plane of thought lower than the highest, is supplied by the Rev. Canon Wood, sometime Warden of Radley:—

"The main point of a lecture which I remember was to urge men to be natural. 'There is a great tendency to imitate what we admire and oratory which seems to be effective; and in this Diocese' (every one knew to whom he was alluding) * 'a great example of eloquence comes before us. Do not, let me entreat you, imitate the outcome of gifts which you do not yourselves possess. In manner, expression, tone—even, I think, sometimes in handwriting, I often recognize a well-known type. Others may take a different one, but, whatever it may be, do not copy peculiarities. Each of us has his own gifts, one in one way, another in another. Improve these to the utmost, but let there be nothing artificial. Do not work yourself up to anything unnatural. Avoid what I call "tail-lashing." Your words will go much further and be more impressive to your hearers, if they seem to them to be what they ought to be, the quiet utterance of conviction.'"

But King's work at Cuddesdon was not exclusively confined to the students of the College. As Vicar of the parish, he regularly ministered and preached in the Parish Church, and was brought into that close contact, which he always loved, with the hearts and homes and lives of the poor. Thirty years after, he wrote to a former student: "Oh, those Cuddesdon days were very wonderful! I look back to them with unfailing gratitude, though I fear I have

* Of course, Bishop Wilberforce.

fallen below the high aim and hopes we had then. It is hard, sometimes, when people go wrong; but, thank God, I believe in the People, and love them down to the ground. I am never happier than when I go to the little country parishes, and talk to the dear things."

A former curate of Cuddesdon writes :—

"Once an epidemic of smallpox broke out in the village. The Principal was away on his holiday, but came back at once. There was one particularly bad case of a man who lived in a cottage at the end of the road. He died, and none of the neighbours would venture to help the poor widow, as they were so terrified at the disease. The Principal (I need hardly say) was with her constantly, and with his own hands helped her to perform the last offices. The funeral was a weird sight. At midnight. Men with torches. The service in the Churchyard, as it was not considered safe to take the coffin into the Church.

"Some years afterwards I was told that in one of his Lectures or Addresses King was speaking about the danger of thinking too much of presentiments. And he gave as an example a presentiment he had had very strongly for a long time, that he should die in a particular year. That year, he said, smallpox broke out in his parish and, when he heard of it, he said to himself, 'That is to be the way of my death.' I little knew at the time what was underneath that act—sufficiently courageous in itself.

"He used to think he did nothing in the Parish, as his time was so taken up by the Theological College. And I believe in his answer to the Visitation-question of the Bishop, 'What do you find your chief hindrance in parish work?' he used to write as the answer, 'The Theological

College.' But, of course, he was quite mistaken. He knew all his people, and he knew all about them, and his influence was great. . . . He always gave up Friday night to seeing any people from the parish who might wish to come to him. Then he was to be found in his study, and his study-door was, as you know, close to a door which led into the garden, and was then to be found open. One night, I remember, he said that when he went to lock up this door before going to bed, he found a man who had been lingering about for three hours wishing to come and see him, but not having the courage to do so. He gave it as an instance of the 'shyness of souls,' and how gentle and accessible we ought to be. One day he told of a man whom he was trying to get to Confession, who said, 'Why, Sir, if I did such a thing I could never bear the sight of you again.' He made his confession, however, in the end, and was most devout.

"The Principal was very much pleased because all the farmers in the parish were communicants, and at the Harvest Festival would all send corn from their several farms, out of which the 'Eucharistic Loaf' was made.

"His Cuddesdon sermons were wonderful. It was a strange mixture, the congregation. In the Chancel some twenty 'Varsity men. Just in front of the pulpit the Palace party, with their visitors (I remember Lord Coleridge * and Miss Charlotte Yonge, amongst others). Then the farmers, and beyond them the villagers also. The Principal would get up and preach a sermon which would rivet the attention of every single person in the Church. So simple that the most ignorant and uneducated could not fail to understand it, yet such deep thoughts

* Brother-in-law to Bishop Mackarness.

that the most learned and far advanced would find food for their minds and souls."

Another says: "The Principal used to insist on the duty of a preacher to look at the congregation, saying, 'I always do, and the dear things think my eye is upon them, and have no idea that I can't see one of them.' Not seldom when he read a Lesson, he would help the people to understand it, by one or two sentences calling attention to its most important idea, or explaining some difficulty in the language."

"In his advice on preaching he used to say it was good to begin with an allusion to something that was in people's minds—'to jump on the winning horse.' I remember two instances—one at All Saints', Clifton, when he was preaching one of the Octave Sermons, on Guy Fawkes Day. We had gone to church through squibs and crackers, and such things. He began his sermon by saying, 'My subject to-night is the Discipline of the Church. But let us think first of all whether Discipline is a good thing in itself, or whether it is one of those things we should like to *blow up*.' The other was at Brighton. . . . It was Advent. He preached a most beautiful sermon on the Sheep and the Goats. He began by saying how at the last there would be the Great Separation. 'Now, I remember reading how a great many years ago there was a storm at Brighton, and the Chain Pier was damaged. The centre part got broken by the waves, and the people who were on the end had to be got back by ropes or some such way. But at the Last Day there will be no getting back again. On whichever side you are you will have to stay for ever.'"

Among the students of Cuddesdon for whom King had a

specially warm regard was Stephen Gladstone, afterwards Rector of Hawarden ; and this fact, coupled with the circumstance that Gladstone's father had become Prime Minister in 1868, led people to gossip about the chances of preferment for the Principal. To a friend who had reported some such speculations King wrote on January 28, 1872 :—

"Thanks for your kind letter. I have not heard a word of any sort about the Deaneries from any one.

"As long as I am not hurting the work, no place would be like Cuddesdon to me, but of course one feels how very much more anybody else would do with such opportunities.

"I only wonder I have not been removed before. I don't mean to a deanery, but simply out of the way.

"P.S.—Rejoice with me! This is my 284th letter! Hope for the Reprobate!"

The postscript refers to a real, or supposed, incapacity to answer letters ; and of this we shall hear again. But meanwhile the purveyors of ecclesiastical gossip were nearer the mark than is usually the case.

CHAPTER III.

THE PASTORAL PROFESSORSHIP.

"He went forth to the spring of the waters." If there is a sense in which Oxford is this to England, certainly there is a sense in which Oxford life is this to you. What is it that gives its real dignity, its real interest, its real pathos, to a scene like this? Is it not the knowledge that we "stand here by the well" of a thousand lives—that here, and not elsewhere, is the bounding-up of that spring, of which the stream is to be the life of Time, and the ocean the life of Eternity?

C. J. VAUGHAN.

THE Rev. Charles Atmore Ogilvie, first occupant of the Chair of Pastoral Theology at Oxford (which had been created by Sir Robert Peel in 1842), died on February 17, 1873. On the 23rd of the same month the Principal of Cuddesdon received the following letter:—

"February 22, 1873.

"MY DEAR SIR,

"I have to propose to you that you should consent to assume the Chair of Pastoral Theology in Oxford, vacant by the demise of Dr. Ogilvie.

"Allow me to assure you, though perhaps it is needless, that in submitting your name to her Majesty, with whose sanction I now write, I have been moved by no other consideration than that of what I believe to be your gifts and merits, and the promise they afford of a tranquil, but

powerful and deep, religious influence on young men within the precincts of the University.

"I remain, my dear Sir, with much regard,

"Faithfully yours,

"W. E. GLADSTONE."

"Rev. the Principal of Cuddesdon College."

The Prime Minister's letter was soon followed by another, in some respects even more gratifying, from King's old chief, Samuel Wilberforce, now Bishop of Winchester.

"February 23, 1873.

"MY DEAREST KING,

"Gladstone allows me to write to you on the offer which is going by this post to you. No one perhaps can so thoroughly as I can feel the responsibility of advising you at this crisis, because no one perhaps knows so well what has been the priceless worth of your work at Cuddesdon. But I am most anxious that you should accept this offer.

"Gladstone has had pressed upon him very strongly and very influentially a different appointment, the effect of which would be to throw the whole weight of that Chair into the strengthening of the hands of the neologian party. What he could do if you refuse I cannot dare think!

"But I very earnestly hope that you will not hesitate. I know that it must be a great wrench to you to leave Cuddesdon; and I know that your extreme modesty will make you think that you are not fitted to fill with full effect this great Chair. But on that point others are really better able to judge than you are, and I have not a shadow of doubt that, in that wider sphere which Oxford will open to you,

the good you have been able to do from Cuddesdon will be multiplied many-fold to the Church. I cannot doubt, too, that you would not long have borne the exceeding strain of the Cuddesdon Principalship, and therefore for every reason I see in this the Hand of God. May you take the office and may He bless you in it.

"I am,

"Your ever affectionate,

"S. Winton."

One can guess the sort of terms in which King would have accepted Mr. Gladstone's offer; and it is not unlikely that he may have referred to the fact that he was not to be numbered among the Prime Minister's political supporters. Something of the sort seems to be shadowed in Mr. Gladstone's reply:—

"February 25, 1873.

"My dear Sir,

"I am very sensible of your honourable frankness; but I receive the announcement of your acceptance with pleasure, and your appointment will now at once go forward.

"Believe me,

"Very faithfully yours,

"W. E. Gladstone."

One who was then curate of Cuddesdon writes:—

"I remember St. Matthias' Day, 1873, well. It was very cold and the ground covered with snow. We were all in a great state of mind, hearing that some very important letter had come that morning, and the Principal had gone into Oxford. Nothing was known till the evening, when at

Compline in the College Chapel he said that the last Sunday he had been preaching about the Crown of Thorns, and now he was called upon to wear it—that he was called to leave Cuddesdon and go to Oxford."

It was, says another, "a never-to-be-forgotten scene in the old chapel after Compline, when Dr. King briefly stated that he had felt it his duty to accept the offer of a University Professorship. Strong men, well-known athletes, might be seen sobbing like children. To them the Principal made Cuddesdon. Who, if he left it, could do such work? To think of the College without him, and with another in his place, seemed almost sacrilege."

One who heard King's farewell sermon in the Parish Church of Cuddesdon writes: "It was characteristic. The general impression left was that he had been an entire failure as a parish priest; he said he had that day looked over the Register of Burials since he had been Vicar, and felt he was responsible for each soul, and how little he had done for them. But there were two things which cheered him: one was that he had led some of them to know and practise Confession, and the other that he had taught them Fasting Communion."

As soon as the Pastoral Chair became vacant, a rumour went abroad that the Principal of Cuddesdon might be called to fill it. Archbishop Tait, anxious as ever to check the Catholic movement, addressed to Mr. Gladstone two letters of remonstrance against this suggested appointment, displaying the most ludicrous misapprehension of King's aims and methods. Twenty-two years later, Archbishop Benson noted in his diary:—

"It is strange that a great many years ago, when I was Master of Wellington, I remember Dean Wellesley's showing

me some most strong letters to the Queen and Ministers against King's being made Professor at Oxford—on the ground of intellectual inadequacy. The Dean gave me plenty of indication of the untruth of the allegation. I recommended him to persevere with the recommendation of King. The attacking party were not likely to be so strong against what was purely to their advantage, and they must have had their own reasons for expecting this influence for the Church and Christianity to be great. And so it has proved."

"A High Churchman of the Old School" * in a violent attack upon the Ritualistic party, entitled "*Quousque?* How far? How Long?" thus expressed his melancholy misgivings: "It is impossible not to feel the greatest distrust of the newly-appointed Pastoral Professor at Oxford. A man of no University distinction, his only recommendation seems to have been the success which he has had at Cuddesdon, mainly by his personal influence, in training priestlings, under the auspices of two Bishops of Oxford. At the Leeds Congress he is reported in the *Times* of October 12, 1872, as exhorting his hearers not to shrink from the discipline which the Church offered them in Confession and Absolution.† What will Pastoral Theology become in his hands?"

Ah! what, indeed? But others felt more cheerfully. The Rev. J. W. Burgon, afterwards Dean of Chichester, wrote from Oriel: "I had no idea till I reached Oxford yesterday evening, what good fortune had befallen us. I am really more glad than I can tell you of your appointment." The Rev. E. C. Woollcombe wrote from Balliol:

* The Rev. W. E. Jelf.

† King signed Dr. Pusey's Declaration on Confession, December, 1873. See Pusey's Life, Vol. IV.

"You, with only a very few others, have been labouring long and well in this field already; you will, I am sure, gladly afresh devote yourself to what has been, I suppose, the work of your life; and to those of us who desire above all things that the work of the Church of England may be strengthened, it is a matter of deepest thankfulness that in the midst of the trials of our time your labours should be transferred to Oxford."

King was installed as Canon of Christ Church on April 24, 1873, but he did not vacate the Principalship of Cuddesdon till after the Annual Festival of the College.* That festival is always held on the Tuesday after Trinity, and Tuesday, June 10, 1873, was naturally a day of unbounded enthusiasm. Liddon was the preacher. In his sermon on "The Moral Groundwork of Clerical Training,"† he spoke as follows:—

"To-day is an anniversary, in some respects of more than ordinary interest. It is a day of many congratulations, natural and legitimate. Never before the present year has this College, in the person of any of its working officers, received such emphatic recognition from high

* On King's retirement from the Principalship, a Testimonial Fund was raised by Cuddesdon men, past and present. Part of it was bestowed on the beautiful portrait, which was painted by George Richmond, R.A., presented to Mrs. King, and, after her death, given by King to the College; part on furnishing his study in Christ Church, and supplying it with fine copies of SS. Chrysostom, Athanasius, Ambrose, Leo the Great, Gregory Nazianzen, Gregory the Great, Cyril of Jerusalem, Cyprian, Basil, Bernard, Jerome; of Tertullian, Alcuin, Bede, Petavius, Martene, Goar, Morinus, Suicer, Tromm, Lightfoot, and Ugolino's Thesaurus in 34 Folio Volumes. In the first volume of each work is the following inscription, printed upon red leather in gold letters:—"Edvardo King, Collegii Cuddesdoniensis decem annos Præsidi, piæ in Christo curæ, laboris, et exempli memores, discipuli et amici ducenti dono dedere, Anno Salutis M.D.CCC.LXXIII."

† Sermon II. in "Clerical Life and Work."

quarters of the services which it has been permitted to render to the Church. That recognition, many of you will feel, however grateful in itself, is purchased at a very heavy cost; and therefore to-day is a day, perhaps, of some great regrets and even of some inevitable misgivings."

At the luncheon, in responding to the toast of his health, the outgoing Principal affirmed that the Guardian Angel of the College must have kept the accounts during his last ten years, since any such achievement was quite beyond his powers. Reference has just been made to *Quousque?* and that egregious pamphlet furnished Dr. Liddon, who spoke at the luncheon, with the material for one of his most characteristic speeches. He pictured King riding into Oxford on his cob to take up his new duties at Christ Church, and finding himself stopped by an old gentleman, with not much to do, on Magdalen Bridge, who is saying, "*Quousque*, Mr. Professor of Pastoral Theology? How far? How long?" Then he gave King's imagined answer in a series of retorts which flew like pistol-shots round the tent, each beginning, "I am not going to stop until . . ." The climax was reached when he said, "I am not going to stop until I have convinced the young men of Oxford that the Church of England is something more than the shell of an establishment."

The degrees of B.D. and D.D. were conferred on King by Decree of Convocation on June 14, 1873; and he had scarcely established himself in his new home in Christ-Church when, in common with the whole Church of England, he was horror-stricken by the news of the fatal accident which, on July 19, 1873, befell his old chief, Bishop Samuel Wilberforce. Between the Bishop and the Principal of Cuddesdon there had been the closest and most affectionate

sympathy. When the Bishop was quitting the diocese of Oxford for that of Winchester, he wrote in his diary: "October 2, 1869. To Liverpool by rail. Mackarness joined me. Oxford offered to him. He means to carry everything on just as now. I wrote to reassure King."*

And in the last year of King's life he wrote to the Bishop's daughter-in-law: "The old Bishop, and all round him, had a large place in my earlier life." On July 21, 1873, he wrote as follows to Ernest Wilberforce, the Bishop's second surviving son, and Domestic Chaplain:—

"My dearest Ernest,

"I cannot say anything I would. I only must just assure you of the most sincere and affectionate sympathy, and our earnest prayers that you may be enabled to stand this terrible shock. You know how much I owe to your dear, great Father, and how sincere my Love is for him. Keep as quiet as you can. Perhaps none but a sudden departure could have been in harmony with such a Life of intense activity and work; he worked to the end. Years of weakness might have been very painful to him and made some forget the great lesson of his bravely lived life.

"I can't write. I only just want you to be sure that, among many others, my Mother and I offer our most sincere and affectionate sympathy.

"I am always your most affectionate,

"Edward King.

"Don't answer."

* This promise was abundantly made good, and King's relations with his new diocesan were as friendl s with the former.

A few days later he wrote with reference to the Bishop's funeral:—

"My dearest Ernest,

"Thank you so much for writing. I was *so* sorry not to be with you, but we were together in spirit. It is indeed, dearest Friend, terrible for all, but for you more than for all. This we all feel—you had given up all to be with him, and you must feel now terribly left.

"I am most glad you have been able to undertake work at Leeds. You will have full occupation and the most sincere sympathy. If ever you could come to us, you know how pleased we should be to have you. I cannot say what I owe your dear, great Father. Tho' he was so far above me, I felt I could sincerely love him, and few if any pleasures of my life have been greater than his kindness to me.

"But I will not write—only be sure of a constant Prayer and sincere sympathy and love.

"God bless you and support you and guide you, Dearest Friend.

"I am

"Ever your most truly affec.

"Edward King.

"My kindest remembrance to your Brothers."

One of the deplorable consequences of Bishop Wilberforce's death was that it let loose the persecuting zeal of Archbishop Tait, which the Bishop had consistently endeavoured to restrain; and when, in the following February, Mr. Gladstone ceased to be Prime Minister, the

Archbishop thought that the moment had arrived for a final attack on such of the clergy as were labouring to restore the dignity of Eucharistic Worship. So, on April 20, 1874, he introduced his ill-starred Public Worship Regulation Bill, with a good deal of plausible rhetoric about "young and inexperienced men," "the just rights of Parishioners," and "the substitution of summary process for the present system of protracted litigation." Disraeli, now Prime Minister, at once detected and exposed the pious fraud. "This," he said, "is a Bill to put down Ritualism." But he believed that it would be popular, and, with his assistance, it passed into law. Nowadays people, if they recall the Public Worship Regulation Act at all, recall only the ludicrous failures of its operation, the scandalous imprisonments of clergy to which it led, and the triumphant endurance of those who suffered under it. But, in 1874, it was regarded with serious apprehension. Episcopate, Government, and Parliament were to all appearance of one mind in their determination to crush the Ritualists; and even brave men's hearts were failing them for fear, and for looking for those things which were coming on the Church. But, through all the storm and stress, King maintained his beautiful equanimity. On August 2, 1874, he wrote:—

"The speeches in Parliament and Convocation have been very trying and disappointing. I suppose we shall have to go back about 20 years in outward things if the Ornaments Rubric is given up by Convocation. Evidently the People are not yet won to Church Principles. I confess I was longing for rest too soon. We must turn-to again, and teach in the quiet Early Tractarian way. That seems the thing to do. Not to lose heart, or get

hard with disappointment; but to get a help in Humility, feeling that Parliament does not like us or want us; and to set to work again with individuals in the clear and healthy atmosphere of Unpopularity. We have perhaps lost of late years by gaining the masses—I mean lost in purity of intention and unworldliness. If we can only not lose heart or temper, but retain a patient energy and love, I do not fear."

And again:—

"I don't trouble the least about Parliament. If we keep quietly on in increasing nearness to God, we shall attract and hold the People. The most spiritual and unworldly Church is the one that will attract and win the People. If we were more evenly and quietly like People going to another world, and gaining information about It, and able to tell people the dangers and helps to be met with in the Road, that is what People want. The World is very beautiful and wonderful, but it is only the vestibule to the real Temple; and people know that, more or less, only they are afraid to admit it; so try and rest here, and then they find it fails them. Old Mr. Gibbs * told me once that he looked upon life like a tour in a foreign country, which was very beautiful, and in which you meet many kind people with whose kindness it would be wrong not to be pleased, but which could never make you think of settling, or forgetting Home and those who are there. I thought it was just right. Some people won't accept the kindness the world offers, and others settle down in it—the other is the way."

During this unquiet summer, King was writing thus

* Founder of Keble College.

tranquilly to a young Student of Christ Church,* who was engaged in liturgical research :—

" A final edition of the Liturgies may be beyond us. . . . But, supposing no final edition is reached, yet great good may be done. Take Dr. Neale, how much he has done ! He says in his preface to the Tetralogion that hardly any clergy possessed the Greek Liturgies. They were very rare, and very expensive ; but now, through Neale's work, very many of us have gained *some* idea of what the services were. If we can get out one, or more, Liturgies, with some notes, cheaply, we may, please God, get the clergy and Laity more and more acquainted with the general features of the great Altar-service, and we shall accustom them to see the antiquity (without fighting for the actual text of the Liturgies for fifty or a hundred years) of the Real Presence, the Sacrifice, and the Commemoration of the Departed. These 3 points are not sufficiently held in England, and we shall do an essential piece of work if we can secure their ground more firmly. It is sad that the Romanists should claim the early Liturgies for Transubstantiation, and cut us out of any share in the matter, like Calvinists, and other Protestants. . . . I should think you might compare the translations of the Coptic and other Oriental copies with the Greek, and, collating all important differences, ask Payne Smith, and Churton, and Malan, and others in England, and then refer their answers to some German, French, and Eastern scholars.

" It would be a valuable result of work, if we can gather together all existing information, and *popularize* it, as you say. It would be worth considering how to get into communication with the Archbishops of Syra, Athens, and

* The Rev. E. T. Gibbons (1850–1876).

Chios. We can talk it over when we meet, and we might try to get a Liturgical Conference in England another year; it would be very valuable, and not impossible; but we must make ourselves masters of all existing information before we can see just when to push on."

On Easter Eve, 1875, he wrote from Christ Church to one of his sisters:—

"My dearest Fan,

"Just one line, as I know you have been fagging along, and it is pleasant to feel others are in sympathy. I hope you have had a good Lent. I think we have, thank God, had quite a valuable quiet time. We have not done very much, but we have marked the season plainly by keeping quiet, and on Wednesdays and Fridays we have been to St. Mary's. The sermons have not been very well attended, but it was quite good for me to go as a member of a *Congregation*, a position which I have not been in for 20 years. I quite realized the value of steady services. Last week we had evening service in the Cathedral, and it was very well attended. We got on a little this year by having a Celebration on Maundy Thursday, and we are to have one this Easter Monday and Tuesday, so I hope things are a little more alive. It will be a great pleasure if we can get the Townspeople to look to the Cathedral for Holy Week, and then by degrees they may like it more. We have had very good services yesterday in nearly all the Churches.

"Altogether, I hope we are settling down to steady work, that is what we want, I think, in England now. We have learnt our lesson from abroad now, and we must remember

to be grateful to them, but now we must *do* it. We want to make people respect England. We have looked so much abroad during the last 25 years, but now we are trying to work and produce English books of all kinds, not only Theology, which are up to the mark; and we are beginning to do the same in Theology. We must work. And the same in personal life, we know the machinery now for Saint-making, and we have got the *stuff*, only we must work and make them. I want to see English Saints made in the old way by suffering and labour and diligence in little things, and the exercise of unselfish, untiring love; quiet lives lived away in holes and corners and not known to the public while alive. I want to begin to write some 2*d*. Lives of English Saints, with the names of counties and parishes and people we know, so that others may read them and try to do the same. Do let us try and rear a few quiet English Saints! But forgive all this. You are tired out, I know, with slaving for everybody; however, *that* is the way; by degrees one gets to see things a little clearer, only one needs a lot of discipline. I hope to start fresh to-morrow and try and get within the outer ring of decency before Advent comes. Now, good-bye, mind you come here in May. I want a great deal of nice talk, we must try and do something. With love to Stephen and all Easter joy to you all.

"Your ever most affectionate Brother,

"Edward King."

"The dear Mum is quite well and comfortable."

Work was now beginning to thicken about the Pastoral Professor, and not all of it the sort of work which his Chair

was founded to promote. On May 12, 1875, Dr. Pusey sent the following letter across "Tom Quad."

"My dearest King,

"I hear very serious accounts of your work, not in the way of your Professorship, but because people will stick like a leech, if any one goes near the pond where they are. Work breeds very fast. A. wants this, because B. had that, and thus it goes on through I know not how many alphabets. We are an ill-manned garrison; and so every one who will work is made to work twice as much as he ought. I did it, years ago; and so broke down again and again. During Term-time, I am sure that you should do nothing except your Professor's work, and hear a certain number of confessions. I was shocked to find that a maid of mine went to you. Any one could hear her little simple confession. Your time and mind ought to be kept for more difficult cases.

"It is only three weeks, I hear, since you were beaten down by influenza. People have noticed how ill you have been looking, and how changed you seemed during the past year. . . . I hear that the cause of your weakness is the ceaseless flow of individual applications which you allow to stream in upon you—during the time of rest or exercise which you really need. I know, too, what it is to have anxious cases. . . . 'One hour's harass,' I said to a physician once, 'is worse than 10 hours' work.' Then your sympathizing nature makes you feel things so much, that it becomes a strain upon powers, which, economized, are of such value to the good cause here.

"You only can tell what you can do, but you must learn to say 'I can't,' when you doubt. You must not let the

work hinder sleep, or the exercise which you need, or make you go on, when you feel a doubt whether you can work. Minds are not in such a desperate hurry. Anyhow, the self-denial of a little delay will do them good.

"Now, don't let this worry you, because then I should be doing the very thing which I wish not to be done.

"Your very affectionate,

"E. B. P."

Partly with a view to obtaining the rest which he so sorely needed, and partly with a view to improving his German, King spent part of the Long Vacation in Germany. On July 14, 1875, he wrote from Dresden to his sister—

"It is very funny how we are all scattered about. I am here in a lodging with a German family. I have only just come in to-day, so I cannot tell what they will be, but they seem nice. The father and mother can't speak a word of English, and the one daughter only a very few, so I am very fortunate, as we must blunder on in German. It is rather dull at times being alone, but that is necessary to learn. The Hotels are so full of English that one does not get a chance. There is a very nice Church here I believe, and a very good man from Cambridge is taking the Duty, Dr. Hicks.* They have daily Morning Service and Weekly Communion, which will help one on. I had a very interesting week at Leipzig, and saw most of the chief Theological Professors, Delitzsch, Ludthart, and Thorluck at Halle, about 20 miles off. They are very simple, and work very hard at their books; but not very much

* Afterwards Bishop of Bloemfontein.

more, I think. I think in England we have a wider-reaching, and better-balanced, work than the Germans have; they have confined themselves almost to the cultivation of the intellect. I don't think it will hold the *whole* man; he needs cultivation of Heart, Feelings, Affections, etc. as well. I spend the day struggling at German in different ways, and refresh myself with Dr. Kay's 'Isaiah,' which is wonderfully full of the mind and spirit of Scripture; it is quite a pleasure to find his proofs and quotations almost always from some Book of the Bible instead of from some German writer. I have got a nice room with a bed in one corner. I am to have breakfast and supper with the family, and go in and out when I like to talk; I suppose we shall mostly spend the evening together. I wish you were here to spend it with me too; then it would be great fun, but we must each do our bit. I hope we shall meet again before long; do you think you can manage August 21? * If not, we can keep a distant sort of *octave!* Such a great Festival may well spread over some weeks.

"10.10 P.M. Since I wrote thus far, I have done my first evening! It was very pleasant. I went in to tea at 7.15, and found only Mrs. and Miss, so down we sat and blundered on. They are capital for me, as they can't speak any English. Every now and then we came to a hopeless stop, and no amount of signs or explanations could get us out; so we had to leave that and start *afresh*. I proposed reading out loud in turns, which they seemed to like, so the two ladies and I read aloud one of Andersen's German tales; it did very well, and about 9 I left them. One certainly learns much more than in an Hotel, as one must keep on saying *something*. You would laugh at my

* The birthday of the Bishop's mother.

audacious efforts. The old father is a pious old Lutheran, nearly blind; the ladies are also Lutheran, but more cheerful. Now I must go to bed. God bless you, dearest Fanny, and give you strength for all you have to do.

"I have had very good letters from the dear Mum, she seems quite comfortable and well."

The Public Worship Regulation Act, passed in 1874, came into operation in the following year. On September 5, 1875, King wrote thus to a young missionary in Zanzibar:—

"At home things are peaceful; no prosecutions have taken place since July! The good clergy at St. Alban's have made rather a confusion, but it is difficult to say what they could have done.* I hope the Bishops will generally take the line of leaving people alone where they feel confidence in the loyalty of the clergyman, and where he has the consent of his people. So with Prudence and Patience, I hope we shall get over the difficulty, and the good will be a certain sifting of the Ritualistic movement which is needed.

"At Cuddesdon all flourishes beautifully. I went over to see the new buildings a week or two ago, and thought them a great improvement. I was quite satisfied that it was right that I had left. I never should have made the changes; but they are a clear gain, and put the college on a stronger and better basis, so that is quite comfortable, and one can think of it with gratitude and hope that all is so good."

* The Rev. A. H. Mackonochie, Incumbent of St. Alban's Holborn, had been suspended for alleged irregularities in ritual, and during his suspension the congregation had been advised to worship at St. Vedasts', Foster Lane.

[King is here referring to a considerable enlargement of the College, and especially to the erection of a new and more appropriate chapel, which had been carried out as a Memorial to Bishop Samuel Wilberforce, Founder of the College. The new buildings were opened, and the chapel was dedicated on May 25, 1875.]

"You have heard, I daresay, that Copleston, a Fellow of St. John's, Oxford, is going in December as Bishop to Ceylon; he is quite young, and very clever, and good, and I hope, please God, he may do a great work with the Buddhists and the more philosophical side of Indian misbelief; and the Warden of Keble, Holland, Wordsworth, and one or two more are going to start a house * in Oxford for training clergy, partly for England and partly for missionary work. I hope it may be successful. You must write and tell me some hints.

"I have been in Dresden this Long Vacation, working at German. It is very interesting seeing the wonderful upgrowth and power of the German nation, but the unbelief is very sad; only 3 per cent., they say, go to any sort of church in Berlin, and unbelief is quite open. They seem to have passed through the stages of Rationalism and Pantheism, and now they have almost ceased to care about the metaphysics which we have been following, and *worshipping* in them, and they are devoting themselves to physics. That means, I fear, for many, *materialism*. Luthordt says this plainly, meaning by materialism love of money, or power, or pleasure, this seems to be the leading danger now—that people will try to be respectable, but without God; to separate morality from religion, to devote

* St. Stephen's House.

themselves to civilization and culture and forget God. The results of physical science are so directly beneficial to society that it pays in the eyes of the world, and yet one ought to know by this time, after the example of Greece and Rome, that culture may exist without morality.

"But I must come to an end. Of yourself, dear friend, I quite understand your letters. You must not be surprised that you find your nature little changed by the change of life; but I do not doubt God has a blessing for you—as the good Bishop of Bombay said, 'God will not let Himself be any man's debtor;' only we need discipline, and trust, to show us how bad we are and make us thoroughly humble—humble enough to accept God's gifts without pride. Trial shows us our sinfulness, and so should help us to cling to Divine Grace. I see more and more how perfectly God leads and disciplines each as is best; even this we do not often see that we need the discipline at first.

"Now, goodbye, dearest Randolph. I need not say that your life of self-denial and ready self-devotion helps to keep us up in the presence of luxuries. You are doing in England more than you can see, and how much more in Africa He only knows!

"My good mother sends you her love. Mine I need not *send*, for you have it always.

"God bless you and protect and support and comfort you, and give you grace to see the reality of your work."

A word must now be said about King's professorial method. In his hands Pastoral Theology, which had meant a dry system of perfunctory lectures, became a living, moving, and effective power. Of course, his official duties were primarily concerned with the candidates for Holy

Orders ; but his influence extended to a much wider circle. Men who, with no thought of seeking the priesthood, were yet in earnest about religion, found themselves drawn by an irresistible attraction to the private lectures which he gave at his house in Christ Church. Those lectures dealt, not with disputed points of doctrine, but with the deepest (and often the most secret) facts of moral and spiritual experience. His power of sympathy amounted to genius, and gave him an almost supernatural insight into human hearts. He combined the keenest spirituality with a sanctified common-sense which good people sometimes lack. He spoke to us of our past lives, of our future prospects, of our present temptations, of our besetting sins, with an intimate penetration engendered by long experience in personal contact with souls. He told us truths about ourselves which were part of our consciousness, but which we believed to have been hidden from all except ourselves. It was the same when he preached before the University. There was no rhetoric, no striving after effect, no parade of learning, no attempt to be startling, or novel, or paradoxical. There was the face, deeply furrowed but still of almost faultless beauty ; the hair, sprinkled with grey, but thick and curly to the last ; the head prematurely bowed ; the searching gaze, the exquisitely modulated voice which " made you squirm," as one undergraduate said ; " which felt like cold water down your back," as another put it. There was the clear statement of theological truth, so gently worded that even the most fiercely-controverted questions were touched without offence or jar. There were plain lessons of moral duty, from which one might shrink, but which one could not gainsay. And every now and then there was some

keen phrase about our experience, past or present, which, once heard, was never forgotten—"Some of us look back to-night to old school-friendships when Satan was transformed into an angel of light." The words linger in memory.

One who is now an Incumbent in London writes—

"I once heard him preach the University Sermon at St. Mary's. It consisted mainly of a long and learned list of authorities for the doctrine of Absolution. But, at the end, his eyes went up from his manuscript. He stood erect, and spoke straight from his heart, like one inspired with passionate love for the good of souls. We kindled as we heard those glowing words, and they seemed to have been all too short in proportion to the rest, when the preacher ended his discourse, and we walked in serious mood away."

Of what Dr. King was in the Ministry of Reconciliation it is not becoming to speak at large; but this much may be said—his sympathy with the tempted and his love of souls made him an almost too lenient judge. Thankfulness for what had been avoided, rather than horror at what had been done, was the note of all that he said. In matters of Direction, too, his tendency was the reverse of ascetic. "In the world, but not of it": "Using, as not abusing." These texts seem to sum up his teaching. Two illustrations may be given. To a young man, going into all the gaieties of the London season, he said that the sight of the gowns, the jewels, and the beautiful rooms might be turned to advantage as lifting the heart towards the Source of all Beauty; and, at a Retreat in 1879, he said, in the hearing of the present writer, that the "Æsthetic" mode of furnishing and decoration, then coming into vogue, was valuable as

a reversion to the true idea of Beauty, too long obscured by conventional ugliness.

The Rev. J. A. Robertson, M.A., M.B., writes as follows:—

"While at Oxford as an undergraduate (1874–77) I attended three courses of Dr. King's lectures at Christ Church. At the last lecture of his, which I was privileged to attend, at the end of Summer Term, 1877, he gave his students what I then thought, and still think, very sound advice, which ran somewhat as follows—'Avoid, if possible, rushing straight from the University into Holy Orders. Seek rather to learn as much as you can of human nature, by mixing with men and women, studying their characters, and learning their needs. Travel, if you can; and, if need be, work at any honourable calling to support yourselves, until you have learned how to reach the hearts of men and women. I consider that a man is young enough at thirty to take Holy Orders.'

"At a private interview afterwards, I told Dr. King that I had an opportunity afforded me of remunerative work in a Scottish University City, where I could study medicine, he said 'Seize this opportunity, and take, if possible, the full Medical Course! I know no course of study so well qualified to give you a knowledge of human character and human needs as the medical curriculum.' 'And what,' said I, 'if I become enamoured of Medicine and stick to it?' 'Never mind,' was the answer, 'you will be able to do just as good a work for God as a doctor, as you ever can as a priest.' I became enamoured of Medicine, and worked as a doctor for nearly a quarter of a century. Now I am a priest-doctor, organizing the Medical Missions of the 'S.P.G.'"

At Dr. King's professorial residence in Christ Church his undergraduate friends found a bright and constant hospitality. His house was kept by his truly venerable and beautiful mother, who, as became her age, was a lady of the old school, and made it a boast that she never departed from the scale of wages which prevailed in the earlier days of her married life. The truth was that, when she offered a new cook £20 a year, Dr. King used secretly to add the promise of another £20, saying: "But don't tell Mrs. King, for she likes to think that things are still as they were when she was young." It is impossible to imagine a more characteristic trait.

If King was a delightful host, he was not less a welcome guest; and he was often to be met at Mrs. Liddell's evening parties at the Deanery, and at the small and friendly dinners in which Oxford abounded. But he was easily tired; he began his day early, and came home sleepy. The present writer well remembers a suggestive hint: "If I am going to dine out, I always say my evening prayers when I dress for dinner."

On April 29, 1876, King wrote to his young friend in Zanzibar—

"Dearest child, you are just the same impulsive, brave creature. How I should like to hear you floundering in Swahili parentheses! I thought of you so much last week when the Bishop of Derry was staying with us, and he spoke of some Irishman who made long, entangled speeches, and he said he thought he was 'born in a parenthesis, and had never got out of it!' You see I am as unkind as ever! The last great event here has been the opening of Keble Chapel. It is very splendid, not quite what we

are used to, there being a great deal of colour and mosaics; but it is altogether magnificent, and cost about £50,000. The Archbishop of Canterbury and Bishops of Ely, Oxford, Salisbury, Rochester were there. Dear old Dr. Pusey preached, but we could nor hear a word, and Liddon in the evening, but we heard very little of that. I fear it is a bad place for sound. We had some valuable speeches. The Archbishop did his best to be kind. Poor Lord Lyttelton's death caused a gloom in some ways, but it was altogether a most successful day.*

* * * * *

"Term is just beginning. We get along very nicely, I am thankful to say. Last Term I started a little 'Bethel' in my garden; it was a wash-house, and we cleaned it out and put cocoa-nut matting and chairs and a Harmonium—very simple, but very lovely. We had a sort of Meditation every Friday evening at 8 P.M. We did the Seven Deadly Sins just like Cuddesdon. I enjoyed it immensely. We are having them again this Term, only at 9 o'clock, because of the boats! Poor things, they were so good; the place was crammed.

* * * * *

"May 6th.—This letter must go now. We have had a week of Term, and I have begun again in the Bethel. We are doing the Lord's Prayer. It is a great pleasure to me."

"Bethel" soon became perhaps the most important point, as it is the most endearing memory, of King's work in Oxford. One who used to frequent it wrote thus of "Dr. King's Friday evenings"—"We used to pass through the house into the garden behind, and there, guided by

* April 25, 1876.

lamps placed near the ground, found our way to a building at the further end (originally, I believe, a brew-house or wash-house) fitted up as a simple oratory. At the further end was a sacred picture, and below, a faldstool and a harmonium. Dr. King came in, in surplice and stole; a hymn was sung heartily by all, a few prayers said, and then came a simple, earnest address, the whole concluding with another hymn." The writer might have added that Dr. Ottley, who now sits in the Chair of Pastoral Theology, was for several years the organist in "Bethel." He writes: "The old harmonium still remains *in situ*."

King's next letter belongs to a later period, but as it relates to the experience of "Bethel," it may be inserted here—

"Thank you very much for your letter. It falls in with my own feelings with regard to last Term. I did not feel to have quite that higher touch with them, which I generally have felt, and I think the attendance was not so good, and *one* certainly told me that he thought it was beyond him because he had not begun Aristotle. On the other hand, I am most grateful that this should be so, because it is just the result we should desire, *viz.* that to go from the Bible to Aristotle is to go *back* and to go *down*, and to narrow your hold on, and sympathy with, men. The old taunt, 'Oh! can't you write a better "Ethics"? Why as Christians do you keep going back to Aristotle?' is answered. We *do* see the deficiencies in Aristotle. We are *not* satisfied with him. We *can*, and *do*, supply the deficiencies—in *Revelation*. This is a most valuable experience, and to have seen the dulness come over the Bethel from Aristotle as compared to the light and

increasing fire and flame from the Gospels, and our Lord's Life, is worth having lived for.

"It is just as one would have wished. But I hardly know what to do. I sometimes feel as if it were my work to get this lower moral stage clear for the men, and to try to do it so that they may go into the villages and towns and do the same for the quite Poor. It is a pity they should not give their minds to the scientific study of a good Life, as well as of a sound Body—a pity not to study, and get all the good they can from one who is at least one of the greatest moralists who has ever written. Dante, you know, calls him 'The Master of them that Know.' I had thought of taking the 8th and 9th Books on Friendship, and trying to save some from fatal mistakes and to lead them on to true 'Detachment.' Then I thought this would lead up to the Communion of the Saints, as Aristotle says, *Κοινωνία γὰρ ἡ Φιλία*. With this I thought I might take the 7th Book as a Lenten kind of basis. But I will think over your kind letter, and you will pray that I may be guided to do what is best.

"God bless you, dear friend."

Of King's self-sacrificing and generous kindness to those who were brought into official relations with him the following instance is supplied by my friend the Rev. J. M. Lester, Vicar of St. Leonard's, Bridgnorth—

"After I had taken my degree at Oxford in 1875, and was staying up to read for Holy Orders, it was necessary for me to attend the lectures of the Professor of Pastoral Theology. Upon inquiry I found that the only term in which I could attend them was the one in which Dr. King did not lecture. I did not know him at all, though I had learnt to reverence

him when listening to his searching addresses in the little 'Bethel' in his garden. But upon calling to put my difficulty before him, at once with wonderful kindness he offered to give me the lectures by myself. What such an offer meant from so busy a man it is not difficult to imagine. However, it turned out that there was another man in like case, so that our class consisted of two. And I have no doubt that he, now a dignitary in a northern Diocese, has, like myself, the most vivid recollection of those delightful lectures on 'Parochialia.'

"Dr. King would stand in his well-worn double-breasted cassock, or would walk about the room, while he spoke to us in his own unconventional manner. One felt all the time that one was in the presence of a master, but at the same time of one whose conception of the Pastoral Office was the outcome not merely of wide reading, but of profound conviction based on personal experience.

"But what I value still more perhaps in retrospect is the memory of the quiet times that we had together in his library, when, week by week, I took him my analysis of sermons for his criticism. He had bidden me analyse any sermons I liked, and I, at that time a somewhat colourless Churchman, had chosen those of F. W. Robertson. There were, of course, in them passages that were hardly to the liking of the good doctor; and it was amusing to see his pencil hovering over them, while he hesitated as to how best to correct the heterodoxies of the great Brighton preacher. 'I should not have expressed it quite in that way,' he would say, as he proceeded to alter a passage beyond recognition. Those pencilled emendations are among the most precious of my possessions.

"Once he was not quite ready for me when I arrived.

'Come and see my mother,' he said. 'She will do you good.' And there one recognized some of those charming characteristics that had gone to make her son what he was.

"I remember that he had the greatest affection for the late Bishop of St. Andrews. Asking me to what parish I was to be ordained, I told him that I was going to be under Mr. Wilkinson, of St. Peter's, Eaton Square. 'O happy man, happy man!' he exclaimed 'how I wish I could go with you!'"

"Come and see my mother. She will do you good." These words, so truly characteristic of the speaker and of the atmosphere in which he lived, may serve to introduce this prettily filial letter, written from Scheveningen in the Long Vacation of 1876—

"My dearest Mother,

"I left Amsterdam on Monday afternoon at 4 o'clock, after a very interesting morning in the Museum, where they have all their best Pictures. Many I felt to know quite well from Copies and Prints. I think I was not quite satisfied with Rembrandt's famous Picture, 'The Night Watch.' I believe the figures are chiefly Portraits, which gives a stiffer look than when Painters paint from an ideal; but it is very finely painted indeed. I went all over the King's Palace and up to the top of the tower, where you get a good view of the whole city. . . .

"I hope you have got safe back from Buxton, and feel all the better for it. Good night. The noise of the sea is so nice.

"Your ever, dearest mother,

"Most affectionate son,

"Edward King."

At the close of the same year he wrote to his sister—

"It was very good of you to remember me in the midst of all your work. One gets on now, and begins to think of finishing, if possible, some little bit before the end. It takes a long time to learn to work, and then it is difficult not to despair when one sees how very little can be done. Then, besides one's poor head, one has a heart and a stomach to carry thro' the world, and these are both heavy things at times, and difficult to manage."

That "head" and that "heart" and that "stomach" often combined to make King's life uneasy. Certainly he was much stronger than he had been in early manhood, when he was dragged up the hill at Wheatley by ministrant plough-boys, and put to bed at Cuddesdon by anxious students. In the Long Vacation of 1869 he had been able to write from Chamounix—"We got here yesterday, having walked all the way from Courmayeur, about sixty miles, in three days. Is not that pretty good for the poor monk? The first day was lovely, up from Courmayeur, under Mount Blanc,to Chapieux—a long walk of about eight hours. My feet were very much blistered, but I went to bed with my stockings full of brandy, and the next day went like a bird over the Col de Bonhomme to Contamines. There was a good deal of snow on the north side, and we had one regular slide, sitting in the Swiss way."

Thus, as he grew older, his health improved; but he never was robust, and he was forced to husband his resources. In the year 1876 he said to the present writer, who was then an undergraduate recovering from a severe illness: "You will find that there are mornings when the tide doesn't

come in, and then one has to take it gently all day long." It was this sense of his physical limitations, as well as the pressure of his stated duties, that made him, in those days, decline work outside Oxford. To his lifelong friend, Canon Porter, then Vicar of Banbury, he wrote on January 23, 1877—

"I find it so very difficult in the strain and press of work to keep that quiet superiority to it, which is almost necessary for undertaking spiritual work like a Retreat. You will say I ought to know better than to be so confused; that is true, dear friend, but at best I can only diminish the evil by keeping to necessary work."

The year 1877 was a period of violent disturbance, at home and abroad, in Church and in State. Abroad, war was declared by Russia against Turkey at the beginning of the summer, and the battle of the Schipka Pass raged, with desperate bloodshed, from August 20 to 27. At home a manual called "The Priest in Absolution," intended as a guide to practical casuistry for priests who are obliged to hear Confessions, was by illicit means made public, and roused a storm of Protestant indignation in which Confession and Confessors alike were indecently reviled. The Rev. Arthur Tooth, Vicar of St. James's, Hatcham, one of the first victims of Archbishop Tait's Public Worship Regulation Act, was cast into prison, and others were attacked. A spirit of unrest seized the whole world of labour, and strikes broke out among the ship-wrights of the Clyde, the miners of Northumberland, the cotton-workers of Bolton, and the railway-men in Ireland and in the United States. This conjunction of disturbances gives a peculiar interest to a letter which King wrote on St. Matthew's Day to his friend, Henry Scott Holland,* Senior Student of Christ Church—

* Afterwards Regius Professor of Divinity.

"Dearest friend, it has been rough! Very much like the Schipka! Yet in the end our cause must win, whether we are smashed up or not. Thank you so much for your loving letter; it was such a comfort. I must, however, say most gratefully that, in all this, I have not myself suffered, nor, indeed, been inwardly disturbed. There is nothing that I see to shake the principles of one's inner life. This last Confession-Panic will in the end, I think, do good. When people get quiet again, they will see (1) that there is such a thing as Absolution; (2) that the natural act of Confession is not taken from them by the supernatural gift of pardon. Then they will use their liberty as they need. There is no new trouble here, I am glad to say. The other trouble, about the Courts, is longer, and harder; but I suppose this means the need of clearer spiritual perceptions to discern the Body of Christ—the Church—and the laws of its life—in its outer, rougher form—that is to learn Canon Law. This no doubt is a long matter, and has been much neglected, and is mixed up with the sharpest controversy. So we shall not get that straight in a moment. Still, these disturbances are, I feel, bringing forward into view great truths which we have more or less neglected.

"The same is true of the Labour-troubles and the strikes. Political Economy—the relation of ethics and politics—is becoming a practical question, and I very much hope some of you good people will bring out an edition of 'The Republic' adapted for a *Christian Ploughboy*, with notes in *his* language, and illustrated not by arguments, but by *stories*. We have been worrying those poor boys with the Proverbs, and little narrow bits of personal ethics, and now they are beginning to feel there is a big world round about

them, and lots of new Powers and Hopes, and so they are dashing about. But we must put them upon the real Principle, and then, after a bit, they will go *on*, and *up*, in order, dear things!

"Dear friend, what a shame to bother you with all these platitudes! All I want to say is that, tho' it is rough just now, one sees it is only surface-storm. It is grand to feel all this undeveloped power, and to feel sure that it has an order, and beauty, and value, if we can only get the dear People to watch patiently, and work with its Laws. . . .

"And now good-bye. May He Who made all things enable you to see more and more the Laws by which all things work together, and so to help us, and those who come after us, to realize more and more our true position in this marvellous, man-making, machine of a world!"

Such were King's reflections on the "Labour Unrest" of 1877. Transcribing them amid the similar unrest of 1911, one is equally struck by their grave wisdom, and by the failure of the Church during the last thirty-four years to read the signs of the times.

King's love of the poor, the overworked, and the unlettered led him into active sympathy with those churches which were striving to bring the graces and glories of the Catholic religion within reach of the working classes at Oxford. On Good Friday, 1874, he conducted the Service of the Three Hours at St. Barnabas, founding his addresses on the prediction: "Wheresoever the body is, thither will the eagles be gathered together"—which he applied to the "eagle-spirit of a soaring and eager devotion." In the course of his address on the Second Word, he made a touching

reference to an exemplary young priest * who had been a curate at St. Barnabas, and had died on the previous Monday.—" Here I cannot forbear speaking of one who may be nearer to us than we think—one whose pure, bright life in this place many a time seemed to me more fit for a life in Paradise than for life in this rough world ; one whose gentleness, meekness, humility, often helped me when I tried, perhaps, to help him. . . . And he is in Paradise, I doubt not, enjoying the Presence which when veiled he loved so much, and longed to see unveiled. Ah ! children, follow in his footsteps, for he was a follower of Jesus."

At the Dedication Festival of St. Barnabas, King was always a welcome preacher ; and he often conducted the Children's Service there, unfolding doctrine and warning against sin with a skill and tact which were peculiarly his own. The present writer remembers a little parable of two children setting out, hand-in-hand, to cross the great plain of life ; and the flowers, and fruits, and various pleasures, which they found on the way, and then the sudden conflict with a violent and evil wind which nearly blew them off their feet—yes, nearly, but not quite, because they steadied themselves by grasping the Tree of Life, as they had already eaten of its Bread. On another occasion he told the children about an old woman who couldn't read, but, in order to help herself in her devotions, had a little book made with coloured pages ; Blue speaking of Heaven, Black of Sin, Red of Pardon through the Precious Blood, White of Innocence, and Gold of Glory hereafter.

In the year 1879 King became involved in an unexpected controversy.

* The Rev. H. R. Rendle, B.N.C.

The Rev. C. J. Elliott, Vicar of Winkfield, published a pamphlet called "Some Strictures on a book entitled 'The Communicant's Manual' with two prefaces by the Rev. E. King, D.D.," and appended to it the motto, *Quis custodiet custodes?*

King replied in a "Letter to the Rev. Charles John Elliott," with the responsive motto, *Et ero custos tuus.* The gist of Mr. Elliott's charge was that the Manual was written for the use of students at Cuddesdon, and was calculated to imbue them with erroneous opinions concerning the Real Presence, the Eucharistic Sacrifice, and Confession.

King replied that the book had not been written for Cuddesdon students, but for the Church at large; that, as prefaced by him, it contained nothing but orthodox and Anglican doctrine; that it was ten years old; and that his two prefaces to it had been written 1869 and 1871, respectively. Furthermore, he plainly said that in Mr. Elliott's attack he saw an attempt to fan that Puritan agitation against Cuddesdon as a romanizing institution, which, after twenty years' abeyance, was just then reviving. He concluded with this strong and moving statement of his own position, and his feeling about Cuddesdon:

"The book which you have made the medium of your attack was never written for Cuddesdon, nor in any sense enjoined for the use of the students; nor can I remember recommending it for their use; but I am grateful for this opportunity of publicly uniting myself once more with a place in which I spent fourteen of the happiest years of my life, receiving kindnesses and blessings which I can never repay; and yet, after all, it was not the place, but the teaching and the life, which made Cuddesdon

so dear to us. There we lived in the daily enjoyment of the friendship of English hearts, strengthened, softened, perfected by the full power of the whole Catholic Faith. There is no need for me to speak of the Cuddesdon students past and present; (in spirit they are all one); they would not wish it; but for the sake of the poor, to whom they devote their fortunes and their lives, I cannot keep silence. Their lives have been to me and to many others, an evidence for the truth of Christianity, and of the living power of the English Church; in other words Cuddesdon has been, and is, one of our best defences against infidelity and Rome. Her students have not sought money or patronage from the world; one thing they have desired—liberty to tell the poor 'the whole Counsel of God.'"

Allusion has already been made to the belief that King never answered letters, and it must be confessed that a good many of his friends had occasion, from time to time, to lament his irregularity in this respect. But the mass of manuscript which has passed through the hands of the present writer assures him that King must have been fully occupied in writing letters of guidance, not merely theological or ascetic, to all sorts and conditions of men, who plied him incessantly with all manner of questions and requests. These weightier matters of the intellect, the soul, and the daily life probably displaced the anise and cummin of more trivial correspondence. In a moment of unnecessary self-reproach he wrote to a young friend:

"I really don't know what to say, for I do feel I have been a BEAST—yet only an *outside* beast; inside, dear child, never your more truly loving friend. It is a funny

muddle, that, while I delight in the love of people more than in anything, yet I am so brutal and cruel, and selfish, and cause so much inconvenience by not answering letters."

But if this was true, his correspondence shows that there were extenuating circumstances. At one moment Mr. Gladstone is consulting him about the celebrated pamphlets on Vaticanism; at another, Bishop Mackarness is urging him to accept the benefice of St. Mary-the-Virgin.* Dr. Pusey writes, in a cruelly small hand, about every worrying case in the Church or the University; and Dr. Bright's letters, in a hand not small, indeed, but illegible, would alone make a volume. A priest about to conduct his first Retreat needs comfort and encouragement. A missionary in South Africa must be reassured about secessions to Rome. One undergraduate writes about his sorrows; another about his sins; a third about the employment of his vacation; a fourth about the conflicting claims of study and spiritual work. Young clergymen have to be counselled about the amount of labour which they can safely undertake, and delicate people instructed about the Fast before Communion. And in each case King's letters show the most thoughtful care, the most vivid sympathy, the sanest and soundest judgment.

"You will not need any help for your Retreat; all will go well. In dealing with them individually, the great thing is to be natural, simple; not to strive after anything specially new, or high, or holy. Try to guide the tendencies of their characters . . . God bless you, and give you strength for the coming work, and guide you to guide and help us all."

---

* Which, however, was never offered him.

"I wonder they do not see that they are giving way to Temptation; a little patience and a purer love of God would make them all right: but Rome is very attractive to one's lower nature. For my own part, my priestly opportunities and evidences are far above my inner life. If I were only a better man, I can see God has placed me in infinite supernatural relations. I hope some of you and those who come after us will be somewhat more equal to the mystery of priestly life. I can see that it is all quite true, but I cannot touch more than the border of it; still, it is everything to know that it is real and true; it is all quite right, dear friend, and your life is as clear and right as possible. I need not say that you have helped me and *do* help me very much."

"I know I may say you will be supported. The Divine Fatherhood of God comes nearer to one, in ways it never did before, and you will be enabled to be a comfort and help to your dear mother, in a way which you never could have been. So you may, I know, firmly *trust*, and He will take care of you, and help you to take care of others. Of course, that is your first duty—to be with them; but let me venture to say that in time it will be best for all that you should get to your life's work. Being satisfied and happy yourself, you will best help them to happiness."

"Two things I feel able to say quite easily and surely.

"1. You have no reason to doubt God's complete pardon for all the past, nor to despair of His giving you such purity of life and victory over sin as may enable you, in perfect sincerity, to preach to other people, and to tell them of

His Love, and of the Power of His Grace. Do not *over*-dwell on your own past, but look up to God's rescuing and abiding Love. He knows you, and knows exactly all the ignorance, and half-unconsciousness of wrong, which marked the time of your great danger. And He has early checked you, and delivered you. In all this you must see His Merciful hand. You know something of the bitterness of sin, yet without the prolonged misery of many years of wilful wrong. I do not like to express a wish that the sense of sin should be taken from you, unless it be God's Will, because such grief is the real fire of contrition which burns out the evil marks upon the soul. You will not regret these months, or years, of penitential sorrow. Much more likely the day will come when you will be thankful for them, and look back to them as precious evidences of God's Presence with you. Once more, do not be too much regretting yourself, for that may contain an element of Self, and a dislike to be reckoned among the really pardoned and saved. Look up to Him, and never mind what you or others may think of your past. Let it be all in all to you that He forgives, and loves, and, as I believe you may reasonably hope, will enable you to be a Blessing to others.

"2. There is no reason why you should shut yourself out from the thought of Holy Matrimony, if it be His will. Here again you will but find an instance of His super-abundant Love. It is wonderful that He forgives; but He is not content with that. He will, it may be, give you, as it were, a flower from Paradise, and prove to you that you are to Him as innocent, and an object of His pure Love. Be guided by Him in this, and do not refuse the proofs of His Love—only love Him all the more in return.

"Good-bye, and may God bless you and guide and

comfort you, and enable you to believe and rest in the certainty of His Love."

"God's Grace is *ever sufficient*, but never *irresistible*.

"As long as the State of Probation lasts (*i.e.* while we are in the world) we may fall fatally; but we need not. . . . In this life, though we need not fall fatally, yet we cannot reach a perfectly sinless condition. In lesser things, our will has variations from the Divine Will. So St. John says, 'If we say that we have no sin,' and, as Mr. Keble says, 'He means to include himself.' God bless you and guide you, and take care of you.

"Remember 'Evenness.'"

Rules for a happy Vacation—

"Read a little. Throw yourself unselfishly into the amusements of your family. Think over your last Term, and try to prepare yourself for your return. God bless you, and give a happy and Holy Christmas."

"1. Do not give up the desire to help people because you find yourself often cheated, and that they do not care. Much of the great help is *indirect*, and often unconsciously given—as by the general bearing of one's life, or public words, or Prayer.

"2. The love of God is the most powerful, and the highest, motive; but people, being as they are, need to have *mixed* motives brought before them—fear, reward, pain, pleasure. Yet they should be led as soon as possible to act from the purest motives—not only to do right acts, but to do them increasingly from right motives—but by degrees for most of us.

"3. Do not be too much engaged in practical work in Oxford. Reading and quiet learning are your business there. Yet, if you have time, Hinksey would do very well. Ask me when you come up."

"You remind me so much of what I was when I was your age that I seem to be living over again in all you tell me.

"You must go steadily, and keep a strong hand on yourself; and then, please God, all will come out well.

"I hope the farmer's lad will do well. The best way is to point out certain plain fundamental things for him to know and do. Get the main outline of his life right, and trust to the Holy Spirit to aid him in all those delicate and Divine intricacies of the spiritual Life, which our clumsy faculties are for the most part too rough to touch without injury. I mean—teach him the Ten Commandments, Creed, Lord's Prayer; to act from a sense of right and wrong, instead of pleasure. Teach him to pray for himself, to keep from persons and places where he would be likely to go wrong; to read his Bible if he can; and keep Sunday quietly and go to church. That plain kind of way is best. Your own loving heart will probably be the best power to draw him; but you must take care to draw him, by your heart, to God, and not simply to yourself. It is heart-breaking work, but God will help you if you first give yourself to Him. God bless you and keep you, and guide you with His wisdom and His Holy Love."

"Go as quietly as you can, aiming at ordinary business, like perseverance in work. The higher things will be all the safer then."

"*Don't overdo it* in Lent. Let me give you all one rule: *Get to bed early.*"

"Thank God, I still have a bright hope for 'the Life' in Oxford. It is becoming more real. . . . I believe, under God, the lives and devoted work of individual priests have done more than anything to bring this about. If we had more *Lowders*,* we should get on; the world cannot say much against them. Quiet, self-sacrificing lives, unworldly, spiritual, sincere—that is what we want."

"In answer to your question, I should say the wife had better obey her husband in the matter of Fasting Communion, especially as they agree in Doctrine, and go as far in practice as the Husband thinks health will permit. Weakness is really to be regarded under the head of sickness when people are fairly self-disciplined and not too ready to make excuses.

"I believe, if people are taught the right Doctrine, and given opportunities, that they will by degrees naturally wish to come early—*i.e.* fasting. At Leigh,† for instance, where things go steadily on, I hear this Xmas day they had 73 Early Communicants, 30 late.

"That is the real way, I think, to lead people. Rules of course, are good and useful, especially at the beginning of people's moral and spiritual life, but your Friend, I should think, would not be in danger of breaking them, if she could help it."

---

* The Rev. C. F. Lowder (1820–1880), Incumbent of St. Peter's London Docks.

† His brother's parish.

A clergyman who was an undergraduate at Oxford in the Spring Term of 1882, sends this reminiscence : " I was walking with Dr. King over Magdalen Bridge, when he stopped and pointed to a board warning people not to trespass, which was stuck up in a meadow often under water, and, at the best, very swampy and wet. ' That,' said he, ' is like the dear Evangelical preachers, who will be warning the undergraduates not to ruin their health by fasting too much this Lent."

A great change in the life of Christ Church was now at hand. Dr. Pusey was nearing his end.

Edward Bouverie Pusey was born in 1800, and was made Canon of Christ Church and Regius Professor of Hebrew in 1828. When King was made Pastoral Professor, he became Dr. Pusey's colleague in the Chapter, and neighbour both in " Tom Quad " and in the Cathedral ; and he used sometimes to murmur, in a tone mingled of awe and amusement—" The dear Doctor was sitting here before I was born." Of course, King, in common with the whole Catholic school in the Church of England, felt a whole-hearted reverence and gratitude for the work which Dr. Pusey had done in restoring the life of the Church, and in steering her through the difficulties caused by Newman's secession. King and Pusey had stood to one another in the intimate relation of penitent and confessor. In Christ Church they were not only neighbours, but friends. King constantly had recourse to the immense stores of Pusey's theological knowledge ; and Pusey was constantly in consultation with King about practical matters and current controversies from which his age and deafness shut him out. Yet they were men of

very different types, and Pusey never acquired that dominating influence over King which he exercised, with doubtful result, in the case of Liddon.* Pusey thought King, as a guide of consciences, too lenient. In 1878 he wrote to him—

"Forgive me that I think that you had better have given more time before you gave your final answer to ——. It was a very grave question, and I think that your easiness and kindliness of disposition made you give too readily the answer which was sought."

There is one side of the shield; here is the other. In January, 1895, King writes concerning the third volume of "the dear Dr.'s Life" (which records what Dr. Liddon called "The Struggle," *i.e.* the period between 1845 and 1858)—

"It is very wonderful, but very sad. . . . Dean Church's Letters are most refreshing, and quite a Providential gift after the 3rd Vol. I hope the 4th Vol. may restore the balance again. It is very wonderful, but there is a want of cheerful common-sense, and trust in the general life of the Church."

On June 15, 1882, Dr. Pusey, who for years had taken no part in the affairs of the House, and was scarcely ever seen outside his own door, attended a meeting of the Governing Body of Christ Church. The subject under discussion was the appointment of an unbeliever to a

* On November 16, 1890, Dr. Bright wrote:—"I remain persuaded that dear Liddon was, in the earlier part of his Oxford residence, too absolutely dependent, in mind and will, on Dr. Pusey; and, in the latter part, too little mindful of the manifold versatility of Divine Grace in bringing good out of evil. 'Blessed are they that *hope*' is not formally among the Beatitudes; but it is, as you (King) have made us feel, a summary of very much of the New Testament teaching."

tutorship. Pusey, who was stone deaf and terribly husky, spoke tenderly and pleadingly against the appointment; and, on the division, King voted with him. The two men never met again. On September 16, King wrote from Christ Church to the Vicar of St. Barnabas, Oxford—

"My dear Noel,

"The dear Dr. passed away to a brighter world at 3.20 this afternoon.

"Now he sees with complete clearness the Truth which by faith he held and fought for.

"May we all follow him! God be with us!

"You will remember him to-morrow.

"Yours aff.

"E. King."

On St. Matthew's Day, King was one of the pall-bearers at the Doctor's funeral, and on October 21, he wrote to a friend—the Rev. Charles Myers—*

"We are, as you know, feeling a little desolate without the dear Doctor, in the corner, to go to. But his end was all we could have wished. *Peace* and *Power* I thought were the great lessons of the last few days of his life. He has left us a noble example, and his loyal, faithful death in the Church of England, ought to strengthen any timid hearts."

But now a more poignant sorrow was impending. King had been, in a peculiar sense, a mother's son. It is not fanciful to suppose that his exquisite, almost feminine, refinement and delicacy had their origin in the exceptional

* Afterwards Prebendary of Sarum.

circumstances of his home. He had grown up under the sacramental protection of his mother's care, at an age when most boys were experiencing their first contact with perilous evil at a Private or a Public School. When he went up to Oxford, her love still encompassed him, and home was still the sanctuary to which he could turn for refuge from the roughnesses of life. His father, when dying, had commended his mother to his special charge; and, from the time when he became Principal of Cuddesdon, she had presided over his house, had been the recipient of all his confidences, and the centre of his life. In 1901, he said in a letter to the present writer: "Your kind notice of my dearest mother touched me very much. I wish you could have made a biographical sketch of her! She would have been a worthy subject for you." And so, to the end of his long life, the sense of his mother's still active love and interest, even though her bodily presence was withdrawn, was a spring of joy. Mrs. King died at his house in Christ Church, on April 8, 1883, and the hearts of all his friends, old and young, were deeply stirred. Francis Paget, afterwards Bishop of Oxford, wrote—

"Just a few words, dearest and truest friend, to tell you how often the tidings which I have heard this morning will bring into our thoughts and prayers both her whom God has suffered to be with you for so many years of love and care and help, and you, who must be feeling, even through all the glad and thankful realization of the Faith that is not seen, that sense of parting, and of the putting away of many common recollections, which must always need (and surely will find) the help of a special assurance of our Saviour's nearness."

Henry Scott Holland wrote—

"Oh, that Jesus, the good Master, may shepherd us through your hands, through your heart, and may lead us into fresh pastures, as in the days gone by! We hang upon you; we cling to you. You hold us all—for Christ. God bless you with abundant consolation."

The Bishop of Ely * wrote—

"It is not mere sympathy with you in *your* bereavement, but the sense of bereavement that *I* feel. I had grown to feel so great an affection for her—her bright and loving welcome made your house so singularly delightful, that it is very very sad to know that all this is gone for ever. She will leave in all hearts a blessed memory. May God comfort and sustain you under the visitation which you are called on to bear."

Archdeacon Denison wrote—

"It is not possible to write all that my heart moves me to write. There is a well-spring of loving sympathy which words can never exhaust, can scarcely come near to draw from. Surely it is a blessed thing for us all to have it so—for even in extremest distress it sends us more and more to Him Who gives us freely of the Water of Life and Joy for ever. But though I can find no words, my heart, in the deep love which is there for you and for the precious life of her who is gone from you here—the love which has drawn me so closely—though it has been but seldom that we have seen or spoken one to the other, calls me to say or try to say what I feel for you. You will not—God be thanked for it as for all things!—measure my love and sympathy by the fewness and poorness of the words I write."

The Bishop of Capetown † wrote—

"So your dear, sweet mother is gone to her rest, and to

* Dr. Woodford. † Dr. Jones.

the Bosom of Jesus Christ. May the light of God's Face shine ever more and more upon her! She was indeed one of the earth's treasures, a jewel of God's storehouse. What a change this will make in your life! Your home will seem so different, and so many interests must have had her for their centre. I had learned quite to love her, and I had learned to regard her as my ideal of the Christian lady."

All this sympathy touched the core of King's sensitive heart, and his letters in reply show both the naturalness of his grief and the reality of his consolation. To Scott Holland he wrote as follows—

"Thank you so very much for your loving, stirring words. It is all just as you say, and so I suppose the next bit will be so too, and then the brighter future after that. My great satisfaction is that the victory was so COMPLETE. I did not expect any fear, but there was not one word of anxiety, or care about anything; just the same trustful, bright, loving self she had always been. For the last two days she was not outwardly conscious, but she was perfectly calm. I think this is what I should have chosen before all things, if I might have chosen; and it was given unasked in greatest abundance.

"How to get on, I don't quite see; but then I need not move just yet, and I am sure the light will come. I have had so many kind letters, all speaking of her brightness, sympathy, wisdom; and, when I remember that she has been enabled to do all this in the days of her widowhood, it is a bright example for me, and gives me hope.

"Pray for me, dear Friend, for a little bit, that I may be guided. I am tempted to fear the loss of her wisdom almost more than the comfort of her brightness; but I know whence it came, and it can come still."

To his friend, Robert Ottley, who eventually succeeded to his professorial Chair, he wrote—

"Thank you most sincerely for your loving, prayerful sympathy. I am so glad you are come back to us, it helps me very much to know that there is sincere kindness near.* The loss of such Wisdom and Brightness and Love is a very great loss. But it has not, thank God, shaken my Faith or Hope; that is a great mercy. Give me your prayers, dear Friend, for a bit. God bless you and the coming Term."

To his sister he wrote—

"I hope you have been able to settle down to the work of life again. You must, I know, miss very much the letters from Ch. Ch., and almost as much having no one to write to exactly as of old.

"I find the loss of any one to tell things to very much, and it would take off a very great deal of the pleasure of going abroad. There is no one to observe things for. I have such a great quantity of letters, all so very appreciative of the brightness and sympathy. I hope to be able to preserve the letters in some form so that we can each have them; they will be nice to let the young ones see how good and great the good Granny was. It is very wonderful to have won such a reputation for brightness in the days of widowhood, and with many in the last ten years of her life. It gives us a high example to persevere to the end."

As Christmas, 1883, drew on the Rev. E. S. Talbot, Warden of Keble, and afterwards Bishop of Winchester, was moved to write this thoughtful letter—

* Mr. Ottley was a Senior Student of Christ Church.

"My dearest Canon,

"I do not like your first solitary Christmas to pass without a word of grateful love from me, a little, tiny subscription of love to the great loss. But, in welcoming this time the dawning of the Sun, I am sure there will be a degree of fresh joy in your heart, from having proved the transfiguring brightness of His Light when poured on one of the greatest of earthly troubles.

"And I hope it is not wrong, I think it is right, to say that you may thank God for having strengthened and enlightened you to bear one more *μαρτύρια* of what the Faith of a Christian is, in rising above and going beyond mere nature and her sorrow, even when that same Divine Faith and Life has itself made all nature's affection strong, and tender, and deep, beyond her own kind.

"I write this hastily, and not in as simple words as I should like. But you will accept it, with loving thoughts and wishes for Christmas, from

"Yours ever affectionately and gratefully,

"E. S. Talbot."

CHAPTER IV.

LINCOLN.

"Again shall long processions sweep through Lincoln's Minster-pile;
Again shall banner, cross, and cope gleam through the incensed aisle."
J. M. NEALE.

MR. GLADSTONE, who had appointed King to the Pastoral Professorship in 1873, ceased to be Prime Minister in 1874. The General Election of 1880 restored him to power; and people who knew his high opinion of King began again to indulge in speculation. There was plenty of scope for this "pleasant exercise of hope and joy," for most of the bishops were elderly men. Archbishop Tait died in 1882, thereby creating vacancies, directly at Canterbury and indirectly at Truro. In the same year Bishop Ollivant of Llandaff died, and in 1884 Bishop Bickersteth of Ripon. Bishop Jacobson resigned the See of Chester in 1884. A Bishop was required for the newly-created See of Newcastle in 1882, and for that of Southwell in 1884. Bishop Jackson of London died in 1885, and Bishop Temple, translated to London, vacated Exeter. Bishop Christopher Wordsworth, who had for some time been in failing health, resigned the See of Lincoln in January, 1885. On January 28, Mr. Gladstone wrote as follows to the Pastoral Professor:

"My dear Dr. King,

"I have a request to make to you, with the sanction of Her Majesty, which may disturb for a moment the tenor of your daily life and thought, but which on all, and especially on the highest, grounds, I hope you will not fail to grant.

"The Bishop of Lincoln has accelerated, and has now completed, the resignation of his See. My request to you is to allow yourself to be nominated for it by the Crown.

"The expectations of the Diocese, after the Episcopate of Bishop Wordsworth, will be high, and I can make no better provision to save disappointment than by the proposal which I now submit to you.

"Believe me, my dear Dr. King,

"Most faithfully yours,

"W. E. Gladstone."

The proposal was accepted, with what searchings of heart those who knew Edward King can imagine. Some traces of them can be read in the following words, addressed to Canon Ottley:

"How can I thank you enough for the help your kindness has been to me? Yes, I am to go! I could gladly stay, only I could not face the men if I stayed of my *own will*. I have no principle of life left, if I do not *try* to do His Will. If I fail, still my principle of life is unbroken, and this gives peace. I am glad it is John Wesley's diocese. I shall try to be the Bishop of the Poor. If I can feel that I think I shall be happy."

And, a little later—

"Ah! it is sad, it is sad to go. Yet His Will be done;

and praise to Him for all His marvellous goodness and love to me here."

On receiving the news, Dr. Liddon wrote—

"January 31, 1885.

"DEAREST KING,

"I am indeed delighted and thankful. It is the first of Mr. Gladstone's Episcopal appointments since that to the See of Ely, for which one can say 'Thank God' with one's whole heart. When I think of Oxford and all that your removal must mean—I cannot get on any further; only let me say that I am glad indeed, for the sake of the Church at large, that this consideration did *not* make you hesitate to accept.

"Your most affectionate,

"H. P. L.

"P.S.—Your note is the first news I have had about Lincoln: thank you so much for thinking of me at such a moment. No doubt, it will be in the evening paper, which I have not yet seen."

King's acceptance of the bishopric vacated the Professorship of Pastoral Theology, and Mr. Gladstone consulted him, anxiously and repeatedly, about the appointment of a successor. When, to King's delight, the choice had fallen upon his friend Francis Paget, Gladstone, writing to thank him for his counsel, added—

"I hear nothing but praises of the nomination to Lincoln. I telegraphed it to the Bishop—his reply was *Deo Gratias*."

As soon as the appointment was announced, letters began to flow in, and the stream soon became a flood. Every one said the same thing. All felt that King must

be overwhelmed. All felt irresistibly impelled to write; all begged him not to reply. None dreamed that he would consider the appointment matter for congratulation. Every one compassionated Oxford; every one congratulated Lincoln. Every one gave thanks for the signal blessing granted to the Church of England. No one (except Liddon) said a word of gratitude for the part which Mr. Gladstone had played in the transaction. This much was common ground; but, that ground once passed, the individual emotions became interestingly apparent.

The Archbishop of Canterbury * wrote, with characteristic complexity—

"I do not know what more blessed Espousals there could be than yours with Lincoln. They will be the very joy of the old Patriarch, my most beloved father, who already worships leaning on the top of his staff:

ἡμῖν λυγρὸν αὐτῷ δὲ ποθητόν.

"There is nothing more sacred to me than the 'Sovran Hill' and its Minster, and I know how you will exult in it and its infinite meanings. It is so happy for me to have sat, to my great help, at the feet of *his* successor."

From Dean Church—

"You must not be angry with me for writing; but I am so glad and so thankful, and I think of all the good people who are gone, and who would have been so consoled. C. Marriott, Mr. Keble, Dr. Pusey—and I am still here to have the happiness. Well, this" (the Feast of the Purification) "used to be one of our special Oriel days, and it is a good day to wish you all good and strength and grace, as I did this morning at 8 o'clock, in our N. W. Chapel."

* Dr. Benson.

From Bishop Stubbs, of Chester—

"The longer one lives the more one has to be thankful for. I do so heartily thank God for this, and pray Him to give you strength to be and do all that He would have you be and do."

From Bishop Browne, of Winchester—

"I presume that the announcement in the *Times* is true, and I heartily welcome you into the brotherhood of the Episcopate, as successor to my dear and honoured friend and brother in Lincoln's grand succession — St. Hugh, and Grosteste, and Wake, and Kaye, and Wordsworth. May all blessing be yours in work and soul."

Bishop Ridding, of Southwell—

"May I venture to express my great joy at hearing that you will be at Lincoln? My boys * at Oxford will miss you, I know, and the Canons will not think now of leaving Lincoln for Southwell; but I do joy very sincerely."

From Bishop Woodford, of Ely—

"My dearest Brother,

"So your predecessor instructed me to write to him, when I became Bishop; and how thankfully, how very thankfully, I carry out his bidding by so addressing you!

"I can hardly say all that I feel at your appointment, as filling up the great gap made by the retirement of the *last Lincoln;* as occupying a See which gives you to me as a near neighbour, and as one of the East Anglian Confraternity; as a strength to the Church in the Council of

* Wykehamists.

Bishops. When we know not what may impend, you are to me and to many the 'Deus dedit.'

"May God grant you many days, and strength for them, and bind us closer still together in the fraternity of the Episcopate."

From the Rev. H. S. Holland—

"Blessings, Blessings, Blessings, on your dear, dear head, dearest of friends!

"It shall be a Bishopric of Love—

"The Love of God behind, and above, and about you!

"The Love of the Blessed Spirit, alive with good cheer within!

"The Love of the Poor shining out from you, until they kneel under its lovely benediction.

"Apostolic Love shall be in you, as in a Vessel—you shall bear it about, as Precious Ointment within the box, and the smelling fragrance of it, as you lie broken and beaten, shall issue from you to fill all the House! And for Difficulties! We will think only of what your Mother would say!—

"Is not it *right* to take the office? Yes.

"Then, of course, you can do it.

"Oh! the Prayers that will encompass you round about!

"Oh, the Love and Hope that will go up to plead for you!"

From the Rev. Francis Paget—

". . . I must not write more now, for your days and nights must be full to overflowing. Only, dear, dear Father, just to say how day after day I shall be praying for you, and shall have you in my heart whenever I

Celebrate—that God may strengthen and refresh you, and lead you ever nearer to Himself, making you more and more glad with the Light of His Countenance, for the gladness and strength of all Souls committed to you.

"My wife sends her affectionate duty to you, and I am,

"Always your loving Servant."

From Dr. Lake, Dean of Durham—

"May I be allowed to express my great joy and thankfulness at your appointment? The more so because I am sure you are one of the few who will retain your freshness and fervour of feeling, in spite of all the subduing and modifying influences of the Bench. May God strengthen you to aid in shaping the course of the Church in England at this critical time!"

From the Rev. W. J. Butler, formerly Vicar of Wantage, and afterwards Dean of Lincoln—

"Yes, it is very wonderful. I think of you—first, walking with dear old Harvey and me along the road to our little hamlet of Charlton; then at Wheatley, working among the very rough lads of that somewhat old-world place; then at Cuddesdon, after the great explosion of 1858; and then, under the Grace of God, widening and developing, from strength to strength, till you became what you are. And now you go on to be a chief ruler in the Church of Christ. . . . It will be something to have at length what I have ever longed for—a Bishop in whose Chapel the Blessed Sacrament will be daily celebrated. How bishops can live without that, I cannot conceive. Oh, what a task lies before you! Earnestly I pray that, as the day, so your strength may be."

From the Rev. W. C. E. Newbolt, afterwards Canon of St. Paul's—

"I am sure you cannot but feel the strength of the hundreds and hundreds of those whom you have spiritually begotten, as it were, all rejoicing *for* you, if not *with* you.

"May God indeed give you a rich store of the strength and blessing which you have given to others, myself included."

From the Rev. M. H. Noel, Vicar of St. Barnabas, Oxford—

"Collins came and told me the news . . . and it spread over me a feeling such as one experiences in April—*i.e.* of 'rain when the sun shines.' I could weep, but I rejoice at the same time. How shall I ever thank you enough for what you have been to us here 'in rain and sunshine,' but now in both together!"

On February 9, Dr. Liddell, Dean of Christ Church, wrote in terms of peculiar warmth—

"My dear Bishop Designate,

"There is (I find) a general desire that you should, before you leave us, let the young men hear your voice from our Pulpit. The Chapter, at their Meeting to-day, desired me to convey to you their hope that, if it is not very inconvenient to you, you should preach on Sunday, March the 8th.

"I sincerely hope you will be able to do so, though I am loath to press a willing horse. And I trust that, possibly at some future time, we may often hear a voice which has

touched many hearts, and which none hear without wishing to hear it again.

"Yours ever most affectionately,

"H. G. LIDDELL."

There was, as indeed, was only natural, a touch of special tenderness in the letters from former students of Cuddesdon, beginning, as a rule, "My dear," or "dearest," "Principal," and ending "your grateful and affectionate son in Christ." One says: "You will still have a very little corner in which you will carry the needs of your Cuddesdon children." Another: "How soon, alas! I must change my mode of addressing you; but, nevertheless these last few days I have been filled with joy and thankfulness for God's great mercy and goodness to us all, and our dear Church." A third: "One almost grudges your leaving Oxford, except that one has faith that God has work elsewhere. In our selfishness we felt the same about Cuddesdon. Dear, dear Principal, how much we owe you!" A fourth says, with reference to an idiosyncrasy already noticed: "It seems almost too good to be true, especially as I was told the other day that you would have been offered a Bishopric before, but that some malevolent person told Mr. Gladstone that you never answered a letter, and that he said, 'That puts it quite out of the question.'"

Besides all these, which might have been anticipated, congratulations came from some unlooked-for quarters. One admirer writes from the Radcliffe Infirmary at Oxford, and one from "Her Majesty's Prison, Wandsworth;" one from Messrs. Carter's Nursery at the Crystal Palace, and one, a miner, from "the bowels of the earth." One offers his

congratulations handsomely, beginning "Your Grace." A shop-keeper in Oxford recalls the fact that one evening, while King was entertaining the Cathedral Choir at his house in Christ Church, the writer had ventured to say that there might before long be another "Bishop King"; and glories in the fulfilment of his prophecy.

Some correspondents took a more mundane turn.

"Revd. Sir,

"Having seen in the *Evening Standard* that Your Reverance is to be apointed to the Sea of Lincoln, I thought, if so, Your Reverance might be requiring a Coachman for Risholm Pallace. Should this be the case, I beg to offer myself as a candedate for that situation. Knowing that part of the countrey so well, I thought to wright you on the subject."

"As a Churchman and a Lincolnshire tradesman, I should esteem it a high honour to work for my Bishop. I make shoes for many Bishops, and always give satisfaction and fit. I can make the low Court or evening dress shoe, with plated, silver, or gold buckles. Also a morning dress shoe, to come up rather high to wear with or without gaiters—also a stronger calf shoe with black buckles to wear with gaiters for walking. . . . I could make a pair of every kind of Bishop's shoes for Altar-use."

In touching any portion of King's vesture, one touched a tender point. In his days at Wheatley, he had baffled a "little village girl, a most inveterate beggar," who complained that she had only one frock for Sundays and workdays, by saying, "Well, I have only this coat for Sundays

and weekdays." A lady, who had been his neighbour at Cuddesdon, wrote on hearing of his appointment to Lincoln —"All new clothes now! No old boots hereafter for ever." His friend, Ernest Wilberforce, Bishop of Newcastle, now took the matter in hand, mingling it with higher aspirations—

"DEAREST FRIEND,

"Will you nominate me as one of the Consecrating Bishops? I should particularly like to be with you if possible. There is only one man who can make decent breeches and gaiters, *do* go to him, Adeney and Son, 16, Sackville Street, Piccadilly.

* * * * * *

"I ordered you a lovely great coat, and you will look so well in it that the Bench will die of envy.

"But I forgot to implore you to go to the right man for *Hats*. Do get yours where my dear old Father got his, viz. at *Lock*, No. 6, St. James's Street; and if he asks what shape you prefer, say the same as that worn by your humble servant, which is the right one. Then, dear thing, you must have some better shoes, and, if you will let me give you a wrinkle as to these when you come up, I will show you how to combine comfort and warmth with a slightly smaller size than you generally indulge in! I want you to look charming!

"This is all very frivolous—but it was such a pleasure to get a glimpse of you, even amongst the tapes and buttons.

"I am ever yours very affectionately,

"E. R. NEWCASTLE."

On February 21, 1885, King wrote thus to his friend in Zanzibar:

"My dearest Randolph,

"What would I give if you could be with me! for I feel distressed in my heart, and I know I could reckon on your love. But that cannot be, so I will write.

"And first, dearest friend, forgive, and always forgive, for nothing will ever change my love for you. Forgive my not writing to thank you for that comforting long letter which assured me that you had not forgotten me, and for the little one to congratulate me. . . . I have been speaking at a meeting for the Oxford Calcutta Mission, and mission-work always stirs me up to the very bottom, though I have no right to talk of it to you, who have done it; we had a good meeting, and the general position of the mission-work in Oxford is most hopeful. I leave it with thankfulness.

"And now of myself. I am going on, thank God, inwardly wonderfully quiet and undisturbed. I could not say how wonderful all His goodness has been to me, giving me everything and far more, just as I wished, and now I am to go back to the cure of Souls, and be a shepherd again of the sheep and of the lambs. This is my great delight, and my hope, that He means it as a proof of His love, and that He means me to be a Bishop of His Poor! If I can keep that before me, I shall be happy. Just now my immediate difficulty is where to live—Riseholme, with my widowed Sister and all the children, or Lincoln alone. The second seems right if I can, if the Ecclesiastical Commissioners will let me sell Riseholme; but in my heart I cling to my sister and the children. However, by God's help, I hope to give

myself first to the Diocese, and, if I can, live at Lincoln. You must come and see me; make it a *duty*, as I shall be surrounded by people of whom I cannot expect disinterested love as of you. Don't let this bother you. I am, thank God, *all right*—only to-night I rest myself in the memory of your love! God Bless you and enable you to go bravely on. Don't trouble about me; only Pray for me regularly, and wherever and whenever we meet, be always your old affectionate self.

"I am, as always,

"Your sincerely affect.

"E. KING."

As the great flood of congratulation ebbed, the lesser flood of advice began to flow. One friend recommends a Legal Secretary, another an Examining Chaplain, a third a Coachman. Bishop Mackarness, of Oxford, warns his "dear brother," that he may "find himself a little at fault in the more secular details of his office," and adds, with a stolid playfulness, that, with competent assistance, he "will have no excuse for not answering letters." Bishop Wilkinson, of Truro, writes in a more spiritual vein—

"I hope that you will arrange, after you have looked round your diocese, to go away for a month and see it from a distance, 'on the Mount,' with Him Who knows that our body as well as our soul needs rest. It is such a holy, happy, helpful office, but there is a danger to some minds, in these days of telegraphs, of rushing rather too quickly into work, and of regarding every invitation as a call."

As to the question of residence, Bishop Woodford, of Ely, writes—

"Riseholme or Lincoln? I am all for Lincoln. If the Old Palace at Lincoln still belongs to the See—and I fancy it does—it would, I am sure, be best to get rid of that most uninteresting Riseholme, and settle at Lincoln. You will find the distance from Lincoln a perpetual difficulty. The clergy will dislike, when they want to see you, having when they reach Lincoln to incur always the expense of a fly to take them out, and at Ordinations it must be a very serious hindrance."

The Precentor of Lincoln writes—

"Happily the Old Palace still belongs to the See, and a good house could be built there with the proceeds of the sale of Riseholme. . . . Besides, it avoids complications for the bishop to be extra-parochial, which he could be at the Old Palace, consecrated by the memories of St. Hugh and Grosteste."

After congratulations and counsels, testimonials. Nearly a hundred and fifty clergymen, who had been students of Cuddesdon under King, joined to present him with a chalice and paten in silver gilt, together with stoles, chalice-veils, altar-linen, and altar-book, for use in his private Chapel. More than three hundred B.A.'s and undergraduates joined to present the Episcopal ring, with an address expressing their gratitude for spiritual help, and especially for "Bethel." The congregation of St. Barnabas, Oxford, presented a gold satin cope. Sir Henry Acland sent, with a beautifully touching letter, a paper-weight made of stone from Iona, "over which St. Columba may have walked." The Rev. J. O. Johnston, afterwards

Principal of Cuddesdon, forwarded a cheque for £1500, on behalf of friends in Oxford, who desired thus to express their gratitude "for the work you have done in Oxford and elsewhere, and also for the many kindnesses and great help that they have received at your hands."

With regard to this gift (which he bestowed on St. Stephen's House, at Oxford), King wrote to the givers—

"I may accept it, as given in gratitude for the Truth which it has been my great privilege to teach. That Oxford may hold that Truth with increasing clearness, and enjoy the Unity, and Love, and Rest, which that Truth alone can give, is the sincere prayer of,

"Your grateful and affectionate
"Friend in Christ."

The sad moment for departure from Oxford now drew near, and, on the last Friday of the Lent Term, King delivered his Farewell address to his undergraduate friends, assembled, for the last time, in "Bethel."

"*First*,—I must ask God to pardon and to forgive whatever in these ten years may have been contrary to His Will; and to remove from you anything that may have taken root in you, from my words, that is displeasing to Him.

"Next, I must ask pardon from you for—I ought to say almost—my impudence in addressing you in such simple language. But I have addressed you in this manner, in order that you may be in strict communion with God; and then that, through you, I might reach the poor. It seems to me that I have been like Bacon, when he says—'I seem to have been but making the noise that musicians

do in tuning their instruments; it is but the rough preparation for the harmony that is to come, to help them to play in harmony together.' So, perhaps, please God, these rough words which we have had here, may help you to live in harmony with yourselves, with others, and with God. And may He heal the wounds which I may have inflicted on the minds of those who have come here to listen to me.

"*Secondly*,—I have to thank God for upholding my faith, and strengthening it, while I have been in Oxford. I leave Oxford restful, thankful, and as a believer. Twelve years ago I began these little addresses, first in my own study to half a dozen men, whose number quickly increased; then in the small room here, where I am standing; then that was not large enough, and we extended it to take in that further room. I owe you much for that.

"*Thirdly*,—One word as to Oxford. Let me express the hope that you will strive for *Personal Communion* with God, both in your *faith*, and in your life; to live in correspondence with what you believe. And, whatever changes may take place in the system, the *régime*, or the discipline of the Colleges, that, remaining steadfast in Christ, you may radiate from Oxford through England, and far beyond.

"If Oxford is only true in her union with God, there is no knowing what influence she may have in lifting up those all over India, and even beyond.

"*Fourthly*,—Aim high in your life (*see* 2 Kings xiii. 19). 'Thou shouldest have smitten five or six times.' Often the cause of failure is because you don't press your victory. Let me leave that with you *as your text*. Bishop Wilberforce impressed that text upon me years ago. (*See*

also St. Luke xiv. 10.) 'Friend, go up higher.' Have higher aims.

"It is not mere worldly ambition, but as you go higher it is harder to climb, and the atmosphere is difficult to breathe. It is quite possible to stay at the bottom on smooth, level ground; the timid one dares not to climb, lest he fall. But it is the invitation of the Holy Spirit, 'Friend, come up higher.' It is not ambition. There is detachment provided for you, as you go on, if you will go on. And I want to warn you against a spurious kind of humility.

"*Fifthly*,—Remember the Law of Suffering (Acts ix. 16). 'I will show him how great things he must suffer.' If there is this invitation to 'go up higher,' there is the suffering with it (Acts xxii. 17, 21). The agony of St. Paul's mind when he was told to go and testify before the very man who knew 'how I beat and imprisoned,' etc., and helped in the murder of St. Stephen.

"There is suffering when we do wrong, but there is comfort; 'My grace is sufficient for thee' (2 Cor. xii. 7–10). And again in the very words 'I will show him,' remember it is Christ that shows. Don't let the sense of weakness be to you a proof of inability (*see* 1 Cor. i. 25–31). You will have the heart taken out of you again and again.

"These two passages have been a great help to me: Psalm II., The heathen raging, and God laughs them to scorn. St. John xix. 11, 'Thou couldest have no power against Me, except it were given thee from above.' The whole grip of the Roman power was completely in the hands of the Almighty. *The Will* will be stronger than the cord which binds body and soul together. God can carry out the work, even if we die in our attempt to fulfil it.

"*Sixthly*,—Remember the Law of handing on to younger men lines of thought, footprints, etc., to step in (1 Kings xix). When Elijah was about to leave the earth, three things were to be done for those coming after.

"1 Chron. xxviii. David in his old age handing on the pattern for the Temple.

"Don't let a course of sin take the heart out of you.

"Brothers, dear brothers, I have had to speak roughly to you to-night, just as Joseph spoke roughly to his brothers —for fear of breaking down."

On February 2, Canon Venables, of Lincoln, wrote to Mr. Gladstone: "The *Congé d'élire* will find a very ready acquiescence when it arrives. 'Benedictus benedicat.'" The election took place on March 20, and the Dean, Dr. Blakesley, wrote as follows—

"My dear Lord Bishop-Elect,

"I cannot deny myself the pleasure of informing you by my handwriting of that which you will learn officially very soon, that you were elected as the successor of Bishop Wordsworth, this afternoon. It was a great satisfaction to me that the weather and my bodily condition were such that I was able to preside in person over the proceedings in Chapter.

"There was a very large attendance of Prebendaries in the Chapter, and the effect was very striking. May you long fill the See, and never regret having left the shades of Oxford for the ἄσκια ὄρη of Lindum.

"Believe me always, my dear Lord Bishop-Elect,

"Faithfully yours,

"J. W. Blakesley."

The confirmation of the election took place at Bow Church on April 23. On that day the Bishop-Elect wrote to his close friend, the Rev. J. E. Dawson, afterwards Rector of Chislehurst—

"I have just written 8 letters of thanks, and you ought to have 8 more for all your love and goodness.

"Ah! dear Friend, God is wonderful. What love He gives, if we only give Him all our love! or give it only as He wills.

"I have just been Confirmed. Nobody objected, in spite of the earnest appeals of the great Lawyers for some one to come forward. So, dear Friend, it shows that all these doctrines and ways which the good Ch. Ass. has been putting together, are within the limit of the Law (as well as the Creed!) for, if they thought they had a chance, no doubt the good people would have been kind enough to help me back to Oxford.

"God bless you, and enable you to do all that a heart filled with His Holy Love can accomplish, enlightened by His most Holy Wisdom. So may you rest in Head and Heart, and be a pillar of support, and a pillow of rest, to others.

"Always your truly loving
"E. Lincoln (Elect)."

The Bishop was consecrated in St. Paul's Cathedral, on St. Mark's Day, Saturday, April 25, 1885. The consecrating prelates were Archbishop Benson, Bishop Temple of London, Bishop Mackarness of Oxford, Bishop Woodford of Ely, Bishop Thorold of Rochester, Bishop Wilberforce of Newcastle, Bishop Trollope of Nottingham, Bishop How of Bedford, Bishop Carpenter of Ripon, and Bishop

Bousfield of Pretoria. The Bishop-Elect was presented by the Bishop of Oxford and the Bishop of Ely.* The sermon (from 1 Corinthians iv. 15) was preached by Dr. Liddon, and published under the title of "A Father in Christ." Some of its concluding words may be inserted here. After speaking of the ideal Bishop as essentially a Father, the preacher went on—

"Certainly we meet to-day on an occasion when we may insist on this characteristic of the highest order in the sacred ministry with more than usual hope and confidence. The eminent scholar and poet, not less saintly in his life than remarkable for his acquirements, who has lately left us, is to be succeeded in the See of St. Hugh by one whose nomination has thrilled the hearts of his brother Churchmen with the deepest thankfulness and joy. Never, probably, in our time has the great grace of sympathy, controlled and directed by a clear sense of the nature and sacredness of revealed truth, achieved so much among so many young men as has been achieved, first at the Theological College of Cuddesdon, and then from the Pastoral Chair at Oxford, in the case of my dear and honoured friend. He is surrounded at this solemn moment by hundreds who know and feel that to his care and patience, to his skill and courage, to his faith and spiritual insight, they owe all that is most precious in life, and most certain to uphold them in the hour of death; and their sympathies and prayers are shared by many others who are absent from us in body, but present with us in spirit. Certainly, if past experience is any guarantee of what is to come, if

* The Bishop of Ely had written on February 4: "Let me be one of your two presenting Bishops. I shall remorselessly upset a caravan of Confirmations in order to be there."

there be such a thing as continuity of spiritual character and purpose, then we may hope to witness an episcopate, which *κατὰ τὰς προαγούσας προφητείας*—if current anticipations are not wholly at fault—will rank hereafter with those which in point of moral beauty stand highest on the roll of the later English Church—with Andrewes, with Ken, with Wilson, with Hamilton."

Archbishop Benson made this characteristic entry in his diary: "Consecrated at St. Paul's, with a mighty congregation, Edward King, to be Bishop of Lincoln, and E. H. Bickersteth to be Bishop of Exeter. Fewer persons than usual, in proportion, communicated. This is owing to the growth of 'Fasting Communion' as a necessity and not as a pious discipline only. And this . . . has taken great root among the followers of the holy and influential Canon King."

A spectator, describing the consecration, wrote—

"It was a grand, and in some sense an imposing, ceremony. Immediately before the act of consecration, the *Veni Creator* was sung to the old plain-song, and the hearty outburst of sound which accompanied it stood out in marked contrast to the silence which reigned when the choir was singing the beautiful but utterly uncongregational music of Weber, to which the Mass proper was sung. . . . The Archbishop's mode of consecration is wanting in dignity. He stood sideways in front of the 'consecrand,' in order to enable his Co-consecrators to assist in the laying-on of hands. Very much better would it have been had he sat in his chair with the Bishops gathered round him. It is, perhaps, ungracious to criticize when so much was stately and dignified, and so far better than the ritual which prevailed in older times."

Thus Edward King was added as a fresh link to the ever-lengthening chain of Christ's anointed witnesses.

In the afternoon of the same day, there was a gathering of ex-students of Cuddesdon in St. Paul's Chapter-House, when the gifts, already mentioned, were presented to the Bishop. It had been intended that the Bishop of Newcastle should make the presentation, but he was obliged to leave London immediately after the service; so his place was taken by the Rev. F. J. Ponsonby, Vicar of St. Mary Magdalene, Munster Square, and the Rev. T. B. Dover, Vicar of St. Agnes, Kennington, who read the following address:

"Whereas our Right Reverend Father in Christ, Edward King, Doctor of Divinity, Canon of the Cathedral Church of Christ, Regius Professor of Pastoral Theology in the University of Oxford, hath been called in the Providence of God to the Government of the See of Lincoln: and whereas we, sometime students in the College of Cuddesdon, in the said diocese (wherein as Chaplain and Principal he tenderly guided us in our preparation for the Sacred Ministry) desire to commemorate our affection towards him on this occasion of his call to the Episcopate; now we have caused certain vessels and furniture for the Divine Mysteries to be made, having in remembrance the Sacrifice of the Death of Christ, in Whom the blessed company of all faithful people are for ever complete; and, further, we have prayed the Right Reverend Father in God, Ernest Roland, Lord Bishop of Newcastle, on our behalf to make the presentation of these tokens of our love and lasting gratitude to our master and friend."

The following was the Bishop's reply—

"DEAR BROTHERS,

"I can give you nothing formal or finished, oppressed as I am by the burden which the long service has laid upon me, in return for this new expression of your unchanging love. That is the power which has done it all, and now, you see, it's come to this. At Cuddesdon, you know, we never thought of being Bishops. We didn't care for position or rank. Two things we did care for, —the possession of the full counsel of God, and liberty to teach it in every way. We wished to offer up our life and be happy, blessed in ourselves, and with the privilege of giving that blessedness to others. This was what made Cuddesdon to be Cuddesdon, and drew us nearer to God and to one another, giving us the peculiar freedom and elasticity which made us so loose and free (though not wild) in head and heart. For our heads rested, bowed down before the full Catholic Faith, and our hearts were surrendered to be disentangled and disciplined, to find their rest when given up to God ('for our heart is restless, till it find its rest in Thee!'). We were brought to love God, and one another in God, in a real and special way, not understood by people unless they themselves knew what it was to be thus free. When I left Cuddesdon, you know, I spoke to you on the words 'I see that all things come to an end, but Thy commandment is exceeding broad.' It seemed a tremendous wrench—one had grown so fond of 'all things.' It had been just the same when the testimonial from the Choir at Wheatley was the end of work there. What has gone on is just 'Thy Commandment.' The Presence of God, communion, walking with God. I was in a dreadful fright at having to face learned Oxford. God has given me not to be shaken from faith. It has been an advantage to learn and

sift things. It has made faith stronger : I am very thankful for it. Not only has contact with their heads strengthened faith, but it has shown that they have hearts too. It was very affecting to have around one 300 B.A.'s and others grateful for some little help given them. The only thing is to see how we can be simple. I could see nothing else to do. All grows really clear by taking God for our rest and end, with a sense of the reality of love and need of discipline. It gives a wonderful power of expansion, as the love of God and man is proved as a rule of life. All went on and on. You know how we used to laugh and cry together at Cuddesdon. These two things have been superabundantly granted—there was nothing for it but to go on. Your prayers and lives responding to simple teaching have done it all : your going on and prayers have been a great support. We are not the discoverers, but witnesses to the truth : though we do make discovery of the possibilities of mankind. England is not yet what it should be : although we are gaining more and more evidence from our people of the reality of the truths precious to us. It is quite delightful to look forward to being a big curate in the diocese of Lincoln, and getting back to parish work again—ministering more simply and directly to the needs of the poor. I have said so much because I wanted to account for myself being here as you see to-day. Let us just go on in the old way, with the old love. I can't thank you. It would upset me altogether. Any one of you would be enough to do that. But I will say this—that either in the Cathedral or Chapel I look forward to use your gift in a daily Celebration. That is the way in which I know you wish your precious gift to be accepted. I ask you to believe that I thank God for this fresh evidence of the sincerity of your love, and am only sorry for the trouble

to which you must have put yourselves with so many other claims upon you, to give, not to me, but to the office which hallows me : and I trust through your prayers not to be unfaithful to the spirit and intention in which you have given these special vessels for the service of God."

The Bishop was enthroned in Lincoln Minster on May 19, 1885. At the West Door the Sub-Dean (acting temporarily as Dean), accompanied by the archdeacons, prebendaries, priest-vicars, and all the choir, together with the Chancellor and other officials of the Diocese, received the Bishop, who was vested in a cope of cloth of gold.

" The enthronement was a grand and dignified ceremonial. The ceremonies followed the forms prescribed in the ' Black Book,' which is six hundred years old, and codifies the existing ceremonial ; so that the forms observed on this occasion were practically the same as were in use in pre-Reformation times, and perhaps were employed when St. Hugh was enthroned. As an instance, we may mention that, when the Bishop knelt before the altar in private prayer on first entering the choir, he was acting in accordance with the ancient rubric which speaks of *ipso Episcopo ante Altare prostrato*."

After the enthronement, the Bishop celebrated the Holy Eucharist at the High Altar, and then dismissed the vast and representative congregation with the Apostolic benediction.

Father Adderley, who, when a layman, founded Oxford House in Bethnal Green, and was its first Head, writes thus of the new Bishop of Lincoln—

"Perhaps he was never greater than when he made his first appearance in Oxford after his consecration. It was at a large meeting of undergraduates in Christ Church Hall in support of Oxford House. He told us that all the furniture at his house in 'Tom Quad' was packed, and that he only had a Bible, a Tertullian, and a match-box. So he took his text from the box—'Rub lightly.' It was a marvellous speech. We were to rub the East-Enders—that is, we were to be definite, firm, sane, judicious; but we were to do it 'lightly,' with love and sympathy. We were not to use too much of the ecclesiastical 'must'; but 'just take them, and give them a little push—no more.' The speech literally took us all by storm. 'Dear People,'—the address so often used by clergy all over the country—was his original way of speaking to the congregation. We all cribbed if from him, but we can't say it as he said it."

The admonition to "Rub lightly" is well illustrated by the following incident, supplied by the Rev. D. Elsdale, who was under King at Cuddesdon—

"I once asked him if he introduced religious conversation deliberately in a public conveyance. 'No,' he said, 'but I look round at each face and pray for each soul; and then leave the guidance of the conversation to God.'"

It may not be out of place, at this point of the narrative, to describe the manner of man that the great See of St. Hugh now received as its sixtieth bishop.

Edward King was in his fifty-sixth year, and in the maturity of his powers. The bowed head, to which reference has already been made, gave him a look of age

beyond his years, but it was merely a physical habit, and implied no diminution of general strength. His hair was still abundant and only slightly grey, and from under his strongly-marked eyebrows there looked out a pair of the keenest eyes that ever probed a character or read a situation. The features were of delicate refinement; but the mouth closed firmly, and the chin was well developed. The voice was almost ladylike in its gentleness, and the whole face was, from time to time, suffused by a smile which lit it up, as a ray of sunshine lights a quiet landscape. That smile was the outward token of the inner life. He held that, in Liddon's phrase, "light-heartedness is at once the right and the duty of a redeemed Christian whose conscience is in fairly good order," and he lived from hour to hour in the realized Peace of God.

Scarcely less valuable, in respect of the work which lay before him, was another quality. "Whatever else our new Bishop is," said the laity of Lincolnshire, "he is a gentleman." And so indeed he was—a gentleman of the type of George Herbert and St. Francis of Sales. So in the great houses of the diocese—Grimsthorpe and Brocklesby and Belton, and the like—the Bishop was as instantly and as completely at home as in the Parsonages and the Clergy-Houses and the labourers' cottages. He had conspicuously that special mark of the gentlemanlike nature—that no surroundings could make the slightest difference to his demeanour. He was a gentleman, neither more nor less, and he knew it; and neither in Courts nor in hovels could he seem other than what he was.

And then again, his special tastes and habits perfectly fitted his new environment. All the sights and sounds of Nature were dear to him. As a boy, he had loved

birds-nesting, bird-stuffing, and egg-collecting, and to the end of his life the habits of birds were full of interest to him. It was the same with flowers. Whenever he arrived in a fresh place, one of his first enquiries was about the local *flora*, and he would eagerly purchase any book bearing on the subject. To the head of a Ladies' School, he wrote—

"I am glad the R.S.P.C.A.* is taking on. The love of wild flowers helps in the same direction of gentleness and tender care. I was glad to see the Books of Wild Flowers which your pupils had collected."

Then again, though he had given up riding, his interest in horses was as keen as ever. The sportsman's heart still beat under the purple cassock, and he loved to see a meet of the hounds. The fox-hunters were not slow to reciprocate his regard. A clergyman of the Diocese said to the Master of one of the Lincolnshire packs: "Is it true that you have only two pictures on your writing-table—one your favourite hound, and the other the Bishop?" "Yes," replied the M.F.H., "and why not? They are the two on whom I place the most reliance." In 1891, the Bishop wrote to a young clergyman—"Your appreciation of athletics is, I suppose, the 19th Century expression of my more brutal and mediæval love of hounds and soldiers." † To a newly-ordained Deacon, who had scruples of conscience about joining his father's shooting-party on the First of September, the Bishop wrote: "I think you are quite right to go simply on, and *shoot*. It would, if

* Royal Society for the Prevention of Cruelty to Animals.

† See p. 270.

you declined, seem ungrateful for the opportunities your father has provided for you;" but adding that, as the Deacon advanced to and in the priestly life, the wish to shoot would probably be ousted by higher desires. To the High Sheriff of Lincolnshire he wrote, acknowledging a present of game—"I always think that such kind presents, as the autumn comes round, are a real help to Brotherly Love in a neighbourhood."

Summing up the Bishop's character, a Dignitary of Lincoln says—"Saintliness and shrewdness were equally characteristic of him. He never touched a topic without displaying an original view. . . . He was, in the best and highest sense, a man of the world, without an atom of worldliness."

But, while he was thus well fitted for converse with the landowning classes, he was in at least as active sympathy with the clergy, the farmers, and the agricultural poor. He came, like a good angel of hope and encouragement, to isolated parishes in the fens and on the wolds, cheering disheartened clergymen, and preaching to the labourers in language which they could understand. Though he taught in its fulness the Catholic interpretation of the Faith, he so phrased his teaching that the stiffer Church-folk regarded him as being "nowt but an old Methody;" while a delighted adherent of the Salvation Army exclaimed, after one of his addresses: "It might ha' been 'the General' himself!" His long experience of country parishes stood him in good stead when dealing with the farmers. In the Cattle-Plague of 1865–6 a farmer at Cuddesdon had twenty-four of his cows down with the disease at one time; and such experiences had taught the ex-Vicar of Cuddesdon to sympathize with those varied woes of drought and flood, high rents and low

prices, from which the British agriculturist is rarely free. But he was at his best in confirming the plough-boys and carters, and there were countless stories about his insight into their difficulties, and the impression wrought by his words. A village lad spoke thus to his parish priest—

"I was cutting up turnips t'other morning, and they wor that awkward! And I broke out swearing; but then I remembered what t'old Bishop had said when I wor confirmed; so down I plumped on my knees among the turnips, and prayed to be forgiven."

An earnest but pessimistic priest was talking to the Bishop about the state of his parish, and was specially troubled by the small success of his efforts to help the younger farm-lads lodging at the various homesteads. "For example, my Lord," he said, "there is one lad with whom I had taken much trouble, and I hoped an influence for good was getting a lodgment in the boy's heart. But, imagine my distress when I asked what he had done in the way of preparation for his early Communion at Easter, and all he said was, 'I's cleaned my boots, and put 'em under the bed.' It is sad, indeed!"—"Well, dear friend," replied the Bishop, "and don't you think the angels would rejoice to see them there?"

But the Bishop's care for the agricultural poor did not end with their souls, or even their bodies. Though a stout Tory, he had supported the extension of the Suffrage to the Agricultural Labourers, saying—"They must be taught to be Citizens of the Kingdom of Heaven by being made Citzens of the Kingdom of England." He felt strongly

about the duty of helping their intellectual development.* In 1895, he wrote to his friend Scott Holland—"I don't think that the *minds* of the poor have been treated with sufficient loving, reverent ability. We want a book (like Darwin's on Earth Worms) on the intellectual, moral, and spiritual capacities of the poor. Do write it."

The question as to the Bishop's place of residence was settled by the sale of Riseholme.† No historical associations were violated, for Riseholme had only been acquired for the See in 1841; while fitness, as well as convenience, was consulted by the restoration of the "Old Palace" at Lincoln to its former use as the Episcopal residence. Pending the work of restoration, the Bishop dwelt, apostolically, in his own hired house;‡ and, working from that centre, he quickly contrived to diffuse his influence over the whole of his wide diocese. On November 11, 1885, Anthony Thorold, Bishop of Rochester, an Evangelical of the Evangelicals, and a cadet of a great Lincolnshire family, sent the Bishop of Lincoln this delightful tribute—

"May I venture to say with what deep and grateful interest I read of your doings in my native county? My feeling, when I heard of your succeeding to the great Eastern See, was that the Master had for you the blessed and hard task of lifting up before the hearts of the clergy a new ideal of duty and holiness. As God conquers us by love, we must conquer each other. The welcome that the Lincolnshire folk are giving you seems to show that you have won in six months what some do not win in as many years."

* See p. 66.

† Under an Order in Council of August 12, 1885.

‡ "Hilton House," to the west of the Minster.

In the midst of new scenes and new interests, the Bishop never forgot old friends. When the Michaelmas Term began, he wrote to Canon Ottley, then Tutor of Christ Church—

"Only a line to say Bless you, Bless you, Bless you, and all your loving work beginning. I don't forget you. Don't fret. Be as merry as you can. God bless you and keep you.

"Yours most affectionately."

On New Year's Day, 1886, the Bishop wrote thus to a former student at Cuddesdon—

"Thank you for your kind, good wishes. They brought back many pleasant memories. . . .

"How are you?

"If you can come this way, come and see me. You have got a good Bishop,* D.G., though that need not make one love the old one † the less.

"Life wants courage, I think, as one gets on. I feel I need the whip more than I used. I feel like an old horse, puffy in the legs and not able to get about so well as I used, but, D.G., I am wonderfully supported. All have been most kind here. I like the people very much, they are a deep-hearted people I think, tho' a little 'stand off' in their manner at first.

"God help you, dear Friend, and help you to go boldly and bravely to the end."

Arrangements for the restoration of the Old Palace were

* Lord Alwyne Compton. † Dr. Woodford.

now beginning; the following letters speak for themselves and for the Bishop:

"March 30, 1886.

"*To the Right Reverend Lord Bishop of Lincoln.*

"My Lord,

"I hope you will excuse the liberty I take on myself in writing to you, and forgive me if I trespass too much on your Lordship's valuable time. But as a working-man I wish to bring before your Lordship's notice a subject which is in the minds of all the working-men in the building trade living in Lincoln, and that is, my Lord, the new Palace which is about to be built for you. It is thought by many of us that the Job is let to some Builder out of the town. If that is really the case, my Lord, then the men of Lincoln will stand no chance at all in getting a Job there, as the stranger will bring his own men with him. There is an instance of it at the present time, the building of St. Swithin's Tower, where they are nearly all strangers to the town.

"Therefore I sincerely hope your Lordship will kindly use your influence and give it to one of the local firms. I do assure your Lordship by so doing you would not be forgot by the working men of Lincoln. Begging once more to be forgiven for trespassing on your time,

"I remain,

"Your Lordship's humble and obedient servant,

"X. Y. Z."

The manner of the Bishop's reply, as well as its substance, can be inferred from X. Y. Z.'s rejoinder:

"April 1, 1886.

"*To the Right Reverend Lord Bishop of Lincoln.*

"My dear Lord Bishop,

"I beg to thank you for your very kind note which you sent me this morning in answer to mine of March 30. I am very sorry that the building of the Palace has gone out of the town, but it seems it cannot be helped. I am fully convinced, my Lord, that you did your best to give it to a local firm, and I will tell my mates (and others I come in contact with) that it was no fault of our dear Bishop.

"Hoping that Almighty God will bless and keep you with us for many years,

"I remain,

"Your Lordship's humble and obedient servant."

We have spoken already of the Bishop's activities in the rural parts of his diocese; here is a sample of his work in the City of Lincoln, kindly contributed by a lady who was present when he visited a silk-factory in April, 1886.

"The Bishop took up the various stages of the manufacture and mechanical arrangements of the mill, each of which he made an appropriate lesson, especially noticing one to be drawn from the stoppage of the machinery by a bit of *foul* in the silk, which will not pass the eye of the needle. In the same way, nothing foul in our lives can pass the Eye of God. We get stopped; it won't do; we can't get on. The foul must be taken out before we can go smoothly on our way towards Heaven. And also the bell, which does not ring on the machinery until so many yards of silk, perhaps as many as 1000, are finished,

shows us that we must not be impatient in our life-work. In God's good time, what we are wishing will be accomplished, but not *until* the right time. Also, that just as the skein of silk, left in the rough, would be so much gross waste, because from that material could be wrought the most delicate lace, or silk fit for a dress for the Queen, so, how much sadder *waste* it is to leave our lives 'in the rough,' when so much can be brought out of them for the glory of our Master."

In October, 1886, the Bishop made his Primary Visitation of the diocese, and his Charge revealed, even to many who had known him well, certain powers of mind and certain habits of thought which took them by surprise. All spiritual graces they had, of course, expected in such an allocution, but its mental vigour and alertness, and its keen insight into the problems of the day, had scarcely been anticipated. The Charge begins with a just and generous tribute to Bishop Wordsworth; its third, fourth, and fifth sections are occupied with diocesan affairs and illustrative matter, including some valuable hints on theological reading. The second section demands special notice.

The Bishop observes that the last thirty, or five-and-thirty, years (1850–1885) have been years of severe discipline. "The very foundations of the Faith have been assailed; but they stand for many of us, firmer than before; or, rather, we stand firmer in our relation to them." Two lines of thought suggest themselves.

I. "The evidence of our Faith is complex. It is not in our power, by the mere force of logic, to arrive with perfect satisfaction at the conclusion—God is." The Bishop

refers to St. Anselm, J. B. Mozley, and T. G. Cazenove, but he sums up: "For myself, the conclusion from such reasoning has rather been 'God must be,' than 'God is.'"

"The subject is too great for such a method. We need rather considerations, lines of thought, than arguments; we need the conjoint, complex help of all our powers, physical, intellectual, moral, to enable us fully to rest in Him."

"Under the discipline of doubt, God has been leading us to lay hold on Him with ALL our powers." Here is seen the unbounded scope for physical, intellectual, and moral, as well as spiritual, progress; the need to put away envy and jealousy; the bounden duty of service, the power of union to develope the individual. Hence the importance of Athletic Societies, Literary Institutes, Schools of Art, Guilds and Retreats.

II. "Faith, after all, is a gift from God . . . never denied to those who seek it with true lowliness and sincerity of heart." And, on our part, "Faith is not the mere sum of probabilities, conjecture, or reasonings of any kind. . . . It implies the action of the affections and of the Will, the exercise of all those inner powers of our being which the Hebrews called 'the Heart.'" Here the Bishop cites his favourite Bishop Sailer, to whose writings he was introduced by Döllinger: "'We require a "Surrender," an "Acceptance," and "Faith."'" This need of a gift to enable us fully to believe in God brings out with a new clearness the fundamental importance of Revelation—'the inestimable value of our Bible even in relation to Theism.'" Here the Bishop quotes from Archbishop Benson a striking phrase—"The conscious God, Whom Nature suspects but cannot prove." He goes on—"Without the aid of revelation, the

Apostle has told us that men are but seeking after God if haply they might feel after Him, and find Him ; just as we may be conscious of the presence of a person in a dark room, though who he may be or where, we cannot tell."

From these two main lines of thought, the Bishop goes on to deal with a subject which constantly occupied his mind—the relation of Revealed Religion to Ethics.

" There have been times in the last thirty years, when it has appeared to some as though the brilliant and beneficial progress of Natural Science would cause the study of morals to be like silver in the days of Solomon, ' nothing accounted of ' ; nay, more, it has almost seemed as if morals would be scientifically destroyed, and be shown to lack a rational basis. It is in a sense a new gift, for which we ought with all thankfulness to acknowledge the responsibility, that this is so no longer. Ethics again have a place among scientific realities. . . . I can't help here expressing, as an Oxford man, how inestimable a debt we owe to the work and writings of the late Professor of Moral Philosophy—T. H. Green."

The Bishop goes on to treat at large of the office of the Church, as the Christian Society realizing the Brotherhood of Man ; as the Mediatorial Kingdom ; and as the instrument appointed by God for the work of teaching His people. He then turns to the practical application of the principles which he has laid down, and concludes in a strain of unusual eloquence—

" If we can only bring our wills into more perfect union with God's Will, and learn to walk in His way, and abide His time, we shall not be discouraged. We know that

power belongeth unto God; we know that the great Head of the Church holds the Seven Stars in His right hand; we know that He is actively present in the midst of His Churches; we know that He knows our 'works,' our 'labours,' our 'patience'; and we know the condition upon which the reward will be given: 'to him that overcometh.' It is intended, therefore, that we should have difficulties; difficulties should not discourage us, but remind us of the conditional reward, even the reward of sinless liberty, walking with Him in white; the reward of resting with Him in eternal love and glory. 'To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His throne.'

"To this great endless end it is the Will of our Heavenly Father that both we and our people should come, through the merits of Jesus Christ our Lord. Even so may it be for His Sake.

"DEO GRATIAS."

It is worthy of remark that this Charge elicited warm commendation from the prelate who, of all the Bishops at that time on the Bench, possessed the acutest and most vigorous intellect. Bishop Magee, of Peterborough, wrote on November 28, 1886—

"My dear Bishop,

"I have just read *through*, with much interest and profit, your Primary Charge. It has filled me with a sense of my own deficiencies, and of the great amount of work yet to be even attempted—where I had perhaps been disposed to think that enough had been originated, and that

what was chiefly needed now was completion of what had been begun.

"What I write, however, specially to thank you for, is simply one sentence in your Charge—a very pregnant one, and to me, I confess, a new one—it is, 'The Soul is impatient of the Mediatorial Kingdom.'

"This is a thought which runs out very far and very deep under all our Christian life. The '*im*patient,' instead of 'the patient, waiting for Christ,' is seen, when we come to think of it, to be the source of no small part of our ecclesiastical and even our personal errors and troubles.

"'*Through* the villages *to* Jerusalem' is also a germinant thought, for which I am indebted to you. It would make a noble text for a Church Mission sermon.

"With all best wishes for you, and for the 'work of the Lord in your hands,'

"Yours very sincerely and fraternally,

"W. C. PETERBOROUGH."

The beginning of the year 1887 was marked by an incident which aroused a signal amount of public interest, and seemed to show people, habitually indifferent to Episcopal doings, that a new type of spiritual ministry had arisen in the Church.

A young fisherman from Grimsby had killed his sweetheart; under strong provocation, indeed, but deliberately. He was found guilty of murder at the Lincoln Assizes, and condemned to death. The terrible burden of preparing him for his end pressed heavily on the Chaplain of the Prison, and the Bishop, hearing of the Chaplain's distress,

took the case into his own hands. From the 7th to the 9th of February the Bishop was a guest of the present writer, to whom he spoke with deep anxiety about the case. He said the youth—there is no need to record his name—had spent all his life at sea, and was as ignorant as a South Sea Islander. Not only was he ignorant of the Christian religion, but he seemed to know nothing of God or sin, or right or wrong. He was simply a powerful animal, and had acted on his animal instincts. The Bishop set to work, and taught him the unseen realities of life and death, sin and forgiveness, from the Parable of the Prodigal Son. The youth was deeply moved, and the Bishop, having satisfied himself that he had been baptized, confirmed him, received his Confession, and prepared him for Holy Communion. So far, all was plain; but here arose the moral difficulty. The youth longed passionately to live, and implored the Bishop to sign a petition for commutation of his sentence. But the Bishop thought the sentence just; and it was all-important, he said, not to let the culprit think hardly of the law. "He must not think that it is unjust. He must be made to know that he has incurred the just punishment for an awful crime. Yet the supreme object is to save his soul, and can I expect him to listen to my ministrations if I refuse to attempt to save his life? What do you advise?" The present writer strongly advised the Bishop to sign the petition, and the Bishop referred the question to the Judge who had tried the case—Mr. Justice Field—who replied as follows—

"My dear Lord,

"I am very grateful to you for the confidence you place in me, and very much pleased with the kind and truly

Christian spirit of your letter. There cannot be the slightest objection to your doing what is asked.

"Indeed, having in your capacity of a kind minister of the Gospel, seen and communicated personally with the convict, I cannot conceive a more fitting course than to present to the Queen, through her advisers, your concurrence in the prayer for mercy.

"I hope that on some future visit to Lincoln, I may have the honour of becoming personally acquainted with you. In the meantime, pray accept the sincere assurance of esteem and respect with which I sign myself,

"Your very sincere and faithful servant,

"WILLIAM V. FIELD."

The Bishop therefore signed the petition, but it was rejected by the Home Secretary, and the culprit must be prepared for death. The Bishop celebrated the Holy Communion in the condemned cell, and, before the service, said to the penitent: "Let us say a little prayer to consecrate the hand which did the sad deed, before it holds the Body of the Lord." * When the fatal morning dawned, the Bishop accompanied the sufferer to the scaffold, sustaining him with "strong prayers and supplications" till the drop went down. A few days later he wrote to the present writer—

"How kind of you, dear friend, to think of me! It was a terrible privilege, but I am most thankful that I

* A priest who knew the Bishop at Cuddesdon writes: "I remember his speaking from the pulpit to some Confirmation Candidates preparing for their First Communion, and I can see him now, holding out his hand, and saying to them that, when the Blessed Sacrament was placed there, they must think 'That is God Who made the world.'"

was allowed to be with the poor dear man. He was most beautiful; and his last (and first) Communion on Sunday morning put me to shame. I felt quite unworthy of him. How little the world knows of the inner life!"

This sad story had a remarkable sequel. Eight years afterwards, the Bishop received the following letter from a gunner in the Royal Artillery—

"My Lord,

"Being myself greatly interested in Church work in the Army and amongst my comrades, and being associated as Secretary of a Ward of the Guild of the Holy Standard, I thought your lordship would be pleased to hear that one of our most earnest members, and one of the most consistent Christian livers amongst us, and a regular communicant, is a young man of the name of ——, whose conversion is due to a kindness your lordship showed to a dear relative of his in Lincoln Gaol. As the young man is not much of a scholar, I have promised him that I would write to your Lordship, and I think at the same time you will be pleased to hear that through your kindness at least one man has been brought to the knowledge of Jesus, and to receive the benefits of His Church.

"Apologizing for the liberty taken, and if you honour me, my Lord, with an answer, please do so by Tuesday morning, as I am being drafted from here,

"I beg to remain, my Lord, with all respect and admiration,

"Yours obediently,

"_____"

A curious result of the foregoing incident was that one of the warders of Lincoln Gaol, nominally a Roman Catholic but presumably sitting rather loose to his religion, was so deeply impressed by the earnestness of the Bishop's ministrations that he joined the Church of England. A Roman Catholic dignitary, horror-stricken by this tale of apostasy, wrote it at full length to the Bishop, and tried to elicit a denial. The Bishop's docket on the letter is simply—"Quite true."

From that time on it became the Bishop's practice always to visit prisoners lying under sentence of death at Lincoln, and to spend long periods with them in private devotion. Such ministrations, from which far more robust men would have shrunk in horror, revealed that nerve of steel which God so often bestows on the gentlest of His saints. The Archdeacon of Stow writes—

"During the short time that I was Chaplain of the Lincoln Prison, I took the Bishop to see an unhappy man who showed very little signs of penitence; and he wrote to me as follows when he was away on a holiday: 'I am very sorry for your account of poor ——. The sad fact is that such a Life is very dead to spiritual things, and perhaps this sharp knife is the only pruning that could save the little life that remains from complete death. There may be, we must hope, enough for development in the ages to be—the 'bruised reed' and 'smoking flax.' I do not forget you, dear friend, nor him; please tell him so. I feared this would be much harder than the case I had before.'"

The Bishop turns now to gentler tasks of consolation. He writes thus to his brother-in-law on the death of a sister—

"March 14, 1887.

"Our generation seems now to be the generation for the harvest; the busy gathering-in is with us; the few remaining from the last generation are rather like shocks left behind.

"However, we must bravely trust that each will be gathered in, in its season.

"Sometimes one is tempted to despair because life looks so short, and sometimes tempted to be impatient, wishing to be free from constantly recurring troubles. Fortunately it is not left to us to decide. We must go bravely, brightly on, as others have before us, and try and leave a few footprints which may help others to follow. Here we are in constant trouble from the agricultural distress, and I fear the social position of the clergy must suffer, and the social quality of them also. I only hope their spiritual power may be increased."

To James Adderley, on the occasion of his mother's death, the Bishop writes—

"June 10, 1887.

"I am sorry for my delay in writing to you. Not only about coming to you as you kindly ask, but to assure you of my sincere sympathy with you in your great, great sorrow.

"I wish I could come to you, but I am engaged to the full now, and dare not add more. I was so grieved for you and dear Reggie when I heard of your terrible trouble. I know by experience how blank it makes things. No one to tell all the little things of interest to! No one to keep watching for one, and to help on one's half-formed plans!

It is a terrible loss and blank; the point of unity in the family seems gone. But, dear Friend, you *will* have help to bear it, and in time you will understand and see how all has been ordered in Wisdom and in Love. Life never can be quite the same, but you would not wish to have it otherwise, as you see the Wisdom and the Love which have ordered all. A new nearness to God, a purer intention, a more direct living for the World Beyond, a new freedom and sense of independence to this World, its frowns and smiles, and purer courage—these, dear Friend, are some of the gifts and consolations I believe you will find in God's good time. Meanwhile, you can trust yourself to the Prayers of the Church for those in trouble and sorrow."

Four days later the Bishop writes to his friend James Dawson, then a curate at Roath, with regard to an approaching solemnity in which they both were to take part—

"By all means be my Chaplain on the 22nd, and save me from scandalizing all the little acolytes by not bowing and bending as they would wish! I shall feel safe in your hands, as I know there is no kind, or degree, of good, or evil, of that sort to which *you* are not equal—you naughty, wicked James!

"You see, dear child, I deal with you as of old, with all the Love and Liberty which in the memory of our dear mothers still lives. *Both* the dear mothers would, I think, wish me to deal with you in this severe fashion; and *both* will like to see us walking together on the 22nd!"

On August 12, he wrote from Maloja to Sub-Dean Clements—

"We have had lovely weather all the time we have been away, with the exception of a few thunderstorms, which did not matter. The air here is delicious. I have been very well, I am thankful to say, and have enjoyed walking on the mountain, not, of course, attempting the real climbing, though I feel very much tempted to do so.

"Somehow I have not been quite so fresh in spirit as I usually have been abroad. I think perhaps the strain of the last two years has had its influence. But I am sure I ought to be, and I hope I am, deeply thankful for all God's goodness to me in the great work to which I have been so unexpectedly called, and I shall always remember with especial gratitude the kindness and great assistance which I have received from yourself and all your family. I suppose, if I live, I must be more drawn into the general work of the Church. The Archbishop has invited some of us on a committee to spend a week at Addington in November. It is inconvenient, as I must alter the dates of a week's Confirmations; but I suppose it is one's duty to go. I am not much use at present, but I think one gains influence by being willing to take part in work. But I ought to be telling you about the Fancy Ball we had last Tuesday, and all the news of the Engadine! This is a splendid hotel, and I think for air, and quietness, it is the best place in the Engadine, but not perhaps for scenery. The glaciers are not so well seen as from other places."

In the autumn of 1887 the following letter was addressed to some of the newspapers by Lord Halifax, who had long been one of the Bishop's most devoted friends—

"SIR,—Will you allow me the benefit of your columns to put before the members of the English Church Union, and all others who would sympathize in such a matter (of whom I think there will be many), an idea, which ever since a recent visit to Lincoln has been filling my own mind? One word of preface with regard to that visit.

"The occasion was a Confirmation in the Cathedral, of which I will only say that it is the first time I have ever been present at a service performed in an English Cathedral, by an English Bishop, when I have felt, 'This is, indeed, what one has imagined to oneself. This is what such a service should be.'

"Certainly I shall never forget the Bishop sitting before the altar that day, or the words that he spoke. It was as if St. Hugh had come back to his own church in the person of his latest successor, and was inspiring a sense of trust and confidence in the future, and of ideals realized and satisfied, the recollection of which even at this distance is a source of the deepest joy and thankfulness. Nor was the impression diminished by visiting in the afternoon, under the guidance of the Bishop himself, the ruins of the Old Palace adjoining the Cathedral, which are being restored for the Bishop's use. It is sometimes said that Durham, with its Cathedral and Castle, and its magnificent situation, is the most picturesque group of buildings in England, but surely Lincoln in its own way is quite as striking. In one respect, indeed, Lincoln has the advantage, for Durham, since the Castle has been given up to the University, has lost the Palace of its Bishops. At Lincoln, now Riseholme has been sold, and the proceeds applied to the restoration of the Old Palace, the Bishops of Lincoln will again reside under the shadow of their Cathedral;

and in what a situation does that Palace stand, and surrounded with what associations! On the one side immediately above the Palace, and separated from it only by the walls dating from the reign of William Rufus, which bound the Bishop's garden on the north, the towers of the Cathedral rise up into the sky; on the other the town of Lincoln lies at his foot, while beyond stretch away in the far distance the long levels of the flat country which surround like a sea the isolated hill on which Lincoln is built.

"In more senses than one the Bishop of Lincoln is indeed the overseer of his flock, for, as he looks down from the terraced walls of his garden, he sees his diocese at his feet, with nothing above him but the great Minster, which has been the pride of Lincoln for so many generations. One thing only is needed to complete the work of restoration, and that is the proper glass and necessary furniture for the chapel which adjoins the Palace. That chapel is being formed out of a portion of the thirteenth-century building, long a roofless ruin. It is connected with the Palace by a gallery, and, when completed, will make the most beautiful private chapel in England. But it is not only as a private chapel that it will be used. It is to be available also for retreats, for services in connexion with the Bishop's ordinations, and generally for the clergy of the diocese. What a place, as the Bishop himself was saying, for those who may be weary or discouraged with their work, to gather together under the shadow of the cathedral, and there, resting awhile from their labours, draw fresh supplies of strength and courage with which to return once more to the work of their parishes!

"At present the Bishop has provided the bare fabric and an altar, but everything else remains to be done. The

most pressing necessity is the glass for the east window, which it is proposed to fill after designs by Messrs. Bodley and Garner, with the following subjects :—The Annunciation, the Nativity, and the Crucifixion, and with the figures of four saints, St. Remigius, St. Hugh, St. Christopher, and St. Edward, the two last as being the patrons of the last and the present Bishop.

"A reredos, proper furniture for the altar, screens to make an ante-chapel for the Bishop's household, desks and stalls are also wanted. And here comes in my idea. Might not the members of the Union, remembering the special claims the Bishop of Lincoln has upon them, and, indeed, all others to whom his name is dear, combine, in anticipation of this coming Christmas, to present to the Bishop, when Christmas Day arrives, as some slight expression of their love and reverence, the glass and other furniture required to complete his chapel?

"A very small mite given by every member of the Union would easily provide the required sum, and then what a special pleasure, amid all the other happy thoughts which Christmas brings with it, to feel that we were associated together this Christmas Day in a common offering to one whom we all love and revere, and in a united effort for the glory of Almighty God in token of our gratitude to Him for having bestowed on the Church of England in these later days such a ruler as the Bishop of Lincoln! I should propose to keep the subscription open for three weeks, and then (after ascertaining by consultation with Messrs. Bodley and Garner, who are responsible for the work, and whose names are a guarantee for the money being expended in the best possible way, what objects the money collected will supply) to forward to the Bishop, so as to reach him on

Christmas morning, a list of the gifts which are being offered to him for the completion of his Chapel, together with the names of the donors who are combining in the presentation."

The *Church Times* thus commented on this appeal—

"The restoration of the old Bishop's Palace at Lincoln is now almost completed. The main portion of it which has been rebuilt, is by Mr. Christian, the Commissioners' architect. There are some large rooms, and the windows in the south front command a magnificent view of the city and the country beyond. A considerable portion of the Palace was built in 1727, and in this wing there are some pretty rooms with good eighteenth-century woodwork. . . . There is some variety about the quadrangle, and the old tower and ruins give the place considerable interest. The view of the Cathedral elevated on the plateau above is singularly grand, and a more suitable spot for the Diocesan's residence could not well be found. The charming rose window known as the 'Bishop's Eye' looks out upon it, and like it, the Palace catches the genial beams of the sunny south. One portion of the building on which the eye can rest with complete satisfaction is the Chapel. It has been built upon the remains of the lesser Hall of the original Palace, and it is joined to the new building with a covered passage. It is proposed that the new east window should be filled with glass, but at present there are no funds. Messrs. Bodley and Garner have prepared a scheme for the window, which includes the Annunciation, the Nativity, and the Crucifixion in the centre, and in the side lights St. Remigius, St. Hugh, St. Christopher, and St. Edward. The cost of this window is only £180,

and without it the Chapel will look cold. Beneath there is a considerable wall-space, which the architects propose to cover with a reredos, for which £300 should be allowed. For the present there will only be the altar, and chairs for the worshippers. The impression which a devotional and well-furnished Chapel can make on candidates for Ordination is considerable, and the Bishop will probably attract men to his diocese, on whom its influence will not be lost. The roof has been decorated, and looks exceedingly well. To the north of the chapel are the ruins of the great Hall of the old Palace. As the old windows of the Chapel are low down, and no longer wanted, it is proposed to block them partially, and fill the heads with glass. £600 would make the little Chapel a goodly sight.

"The suggestion which Lord Halifax makes this week is one which we have no doubt will be largely supported by the many who have either been brought into personal contact with the Bishop of Lincoln, or who have been benefited indirectly by an influence so wide-spreading as that of Dr. King. At any rate, we feel sure there could be no more graceful act than that of furnishing the Episcopal Chapel at Lincoln, by way of showing appreciation of the labours of its eminent diocesan."

The response to Lord Halifax's appeal was prompt and generous. On November 30, 1887, Mr. Garner wrote thus to the Bishop—

"I send the violet cope which is wanting, I believe, to complete the set of colours, and which I am sorry I could not send sooner. I had intended to make it a personal offering to your Lordship, but, as I understand that Lord Halifax is making an appeal for a complete set of ornaments

for the Chapel, I have thought it better to present it to the See of Lincoln, which is less likely to be well provided at present."

The list of gifts and givers was duly forwarded to the Bishop, who wrote as follows to Lord Halifax on the Feast of St. Stephen, 1887—

"My dear Lord Halifax,

"It is impossible to reply to your own kind letter, and to the long list of names which you have sent me, without feelings of the deepest humiliation and gratitude.

"The names, I see, represent friends through the whole thirty-four years of my ministerial life, at Wheatley, at Cuddesdon, Oxford, Lincoln, and elsewhere.

"To be remembered for good by so many is indeed a blessing; and now to this remembrance I have to add my most grateful thanks for this most valuable proof of their love; this I must say first, with all the warmth of personal gratitude, for kindness to myself.

"And yet the real pleasure of the kindness is not simply personal, but rather the reverse.

"The real ground for rejoicing at this great act of kindness is surely this, that it shows how grateful people are for the Sacramental blessings of the Church.

"Some people, I know, would tell us that life is no more than matter; others would say that intellect is the only great power—I have not found it so. The heart, kindness, love—I believe to be effective powers for working among men, as well as mind or matter.

"It has been the great and undeserved privilege of my life to have had friends amongst (what is called) all classes

of society ; from your Lordship, to one (of whom I felt quite unworthy) who died a felon's death in gaol ; and I know, by a blessed experience, what the heart of a man is when in Sacramental union with his God.

"The real want of England is to make English hearts happy with the happiness for which God made them what they are.

"Money, rank, political power—these are all well enough, and should be given to men as God may direct, in His own time and in His own way. But the real want of England is to know the peace and blessedness of the love of God and the love of man, in the Sacramental life of the Church.

"A Bishop's Chapel is the Chapel of the See, and not the property of the momentary occupier of it ; but, as long as it may please God to spare me, all those who have shown this great kindness to the House of my God may rest assured that they will have my continual prayers and benediction.

"I am, my dear Lord Halifax, your grateful and affectionate,

"E. Lincoln."

On January 2, 1888, the Bishop wrote thus to an old friend who sent him an annual greeting—

"Thank you so much for your kind note and good wishes for the New Year. I most heartily return them. Few things are a greater comfort and support, as one gets on in Life, than sincerity in friendship. There seem to be many outward forms of friendship—*Ecclesiastical*—an attempt to love every one. *Political*—a form of mere ambition—But the real, disinterested, pure, genuine Christian

Friend is a real comfort and support. And such you have been, dear friend, all these twenty-eight years! It sounds a long time, but yet I can go back in memory to those Cuddesdon days without any effort. They seem to live on with one.

"I am so glad you are well. There is nothing like Switzerland. I was in the Engadine last year (1887), and enjoyed it immensely. Do you know it? The air is splendid.

"I hope to get into my house this spring. You must come and see me. We have suffered dreadfully here from agricultural distress, as you have. I have never been so distressed about money as I have been since I have been a Bishop. The clergy cannot live. What are we to do?"

The Bishop took up his abode in the Old Palace in March, 1888. During the summer, the Chapel was completed, and the consecration took place on October 3. The service began at 7.30 A.M. The Bishop (who wore his cope and mitre) was attended by his Chaplains, the Rev. Dr. Bright, Canon of Christ Church and Professor of Ecclesiastical History at Oxford; the Rev. E. T. Leeke, Canon and Chancellor of Lincoln; Rev. H. R. Bramley, Fellow of Magdalen College, Oxford, and Prebendary of Lincoln; and the Rev. B. W. Randolph.

The service was begun by singing the xxivth Psalm, *Domini est terra*, in procession round the Chapel. On reaching the faldstool at the foot of the altar-steps, the following prayer was said by the Bishop—

"O God, the King of Glory, Who hast granted such grace unto Thy priests that whatever they do fitly in Thy name is accounted to be done by Thee; we humbly entreat

Thee, of Thy goodness, that Thou wouldest visit whatsoever we shall visit, and bless whatsoever we shall bless, and grant that, as we enter this place in holiness of heart, the evil spirits may be put to flight, and the Angels of Peace may enter in, and that Thou, O Lord of Hosts, wouldest take this to be Thine house for ever, Through Jesus Christ our Lord. Amen."

After this, the *Veni Creator Spiritus* was sung. The Bishop, then rising from his knees, proceeded to the foot-pace of the Altar, and there said the two prayers which follow, the sacred vessels and ornaments having previously been placed upon the Holy Table—

"O God, Almighty Lord of Holiness, Whose loving kindness hath no end: O God, Who rulest Heaven and earth alike, Who keepest Thy mercy for Thy people who walk before the face of Thy glory, hear the prayer of Thy servants, that Thine eyes may watch over this House day and night; and of Thy great mercy hallow this Chapel, erected for the celebration of Thy holy mysteries in the Name of the Blessed Trinity, and in honour of St. Hugh. Enlighten it with Thy pity, glorify it with Thine own brightness, graciously accept and look upon every one who cometh to worship Thee in this place; and for Thy great name's sake protect Thy suppliants in this House with Thy strong hand and with Thy mighty arm; hearken unto them, preserve them with Thine everlasting defence, that, ever rejoicing and gladly trusting in Thee, they may constantly persevere in the Catholic Faith and in the confession of the Holy Trinity, through Jesus Christ our Lord. Amen."

"O Lord God Almighty, Who from the beginning hast created things useful and necessary to mankind, and hast

willed that temples made with the hands of men should be dedicated to Thy holy name, and be called the places of Thy habitation; and Who by Thy servant Moses didst command vestments to be made for the High Priest. Priests, and Levites, and also other ornaments of divers kinds, to deck and beautify Thy Tabernacle and Altar; mercifully hear our prayers, and vouchsafe through our humble services to PURIFY, BLESS, HALLOW, and CONSECRATE all these ornaments prepared for Thine honour and glory and for the use of Thy Church and Altar, that they may be meet for Divine Service and holy mysteries, and for the Ministration of the Sacrament of the Body and Blood of our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen."

This prayer ended, the Bishop proceeded to his chair in the sanctuary, and the Sentence of Consecration was read by the Surrogate, the Rev. J. M. Barrett, and signed by the Bishop, and then given by his Lordship to the Secretary, to be registered in the Registry of the Diocese.

The Bishop, then taking his Pastoral Staff in his hand, advanced to the Altar, and standing there with his face to the people, said: "BY THE AUTHORITY COMMITTED UNTO US IN THE CHURCH OF GOD, WE DEDICATE AND SET APART FOR EVER, FROM ALL COMMON AND PROFANE USES, THIS HOUSE, AND WHATSOEVER THEREIN IS CONSECRATED BY OUR PRAYER AND BENEDICTION, FOR THE MINISTRATION OF THE HOLY SERVICES AND MYSTERIES OF THE CHURCH OF GOD. AND WE DO HEREBY DECLARE THIS HOUSE TO BE HALLOWED AND CONSECRATED IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

"*V.* The Lord be with you

"*R.* And with thy spirit.

"Now unto the King, eternal, immortal, invisible, the only wise God, the Father, the Son, and the Holy Ghost, be honour and glory, for ever and ever. Amen."

The hymn 396 (A. and M.) "Christ is made the sure foundation," was then sung as the Bishop returned to the sacristy to vest for the celebration of the Holy Eucharist, exchanging his cope for a chasuble. The Introit was Psalm cxxii., *Lætatus sum*. The Creed, Sanctus, and *Gloria in Excelsis* were sung to Merbecke's setting. After the creed, Dr. Bright gave a short address on the Continuity of the English Church, turning first to the Bishop, whom he addressed as "Father," and then to the congregation—"Brothers." The Celebration then proceeded. After the Consecration, Dr. Bright's hymn, "And now, O Father, mindful of the love," was sung, and, during the ablutions, Dr. Newman's hymn, "Praise to the Holiest in the height."

Thus ended this eventful service, and with this beautiful appropriateness the Bishop "auspicated," as Burke would say, the opening of the old home, made new, in his Cathedral city. For more than twenty years that home was a centre of love, a fountain of beneficence, a source of inspiration to the goodly company who resorted thither, and to still more who knew it only by report. Let one testimony * serve for all.

"It is only the beloved Bishop's intense loving-kindness that gives us any right to speak of what he was to those whose hearts were made glad by his friendship.

"For thirty years that priceless gift was ours; throughout that whole time it was a well-spring of pure joy to us to

* From Mr. T. W. Kitchin, of Great Down, Seale.

be near him in Holy Week, or on his holidays abroad ; to rejoice in his constant thought and care for those about him, from the lad who carried the coal-scuttles to the most honoured of his guests.

" Love shone forth in his every look and word ; to leave the dear Palace was, as it were, the coming out from Paradise into a world of briars and thorns.

" From the first of these blessed visits to the last, it was ever the same bright welcome, the same tender thoughtfulness, the same helpful smile and word of encouragement or solace. So largely did he give of himself, and in such full measure, that his gracious words and ways seem to us now—as ever—to have belonged entirely to that hidden life wherein his spirit always moved and had its home."

CHAPTER V.

THE TRIAL.

Ritualism surely means an undue disposition to ritual. Ritual itself is founded on the Apostolic precept, "Let all things be done decently and in order;"—*ἐυσχημόνως καὶ κατὰ τάξιν*, in right, graceful, or becoming figure, and by fore-ordered arrangement.

W. E. GLADSTONE.

So far, Bishop King's life had been lived in sunshine, chequered only by those occasional clouds of natural sorrow which fleet across the landscape of every human lot. But now a change was impending. When the Bishop first came to Lincolnshire, there had been, in ill-informed quarters, the usual outcry about Romanism, Ritualism, and allied evils. Mr. J. Hanchard, an author not otherwise known to fame, published a "Sketch of the Life of Bishop King, with portrait," * and triumphantly "demonstrated the Romish tendencies of the Bishop's thoughts."

"By his continued connection with the *English Church Union*, we have the link which connects him with the Ultra-Ritualistic faction. From the approbation his Lordship has bestowed upon persistent law-breakers, we cannot feel any confidence that he will exercise his authority to stem the tide of an unreasoning sacerdotalism. By the work he maintained at Cuddesdon; by his apparently sincere regard

* From a photograph by T. Smith and Sons, Wrawby Street, Brigg.

for Romish playthings; by the display of gaudy gewgaws at his enthronement; and by his self-conscious vanity in sitting to be 'taken' for the admiration of 'the faithful' without even having sacrificed his whiskers to the Catholic razor, he is unquestionably assisting in 'digging the grave of the Establishment.' From the exultant tone of the Ritualistic press, it is not too much to say that the appointment of Dr. King to the bishopric of Lincoln is one of the most serious blows the Church of England has received in the present generation. It is well to pause and consider, because, the nearer the Ritual of Lincoln Cathedral is approximated to that of the Romish Church, the greater will be the joy, and the nearer the realization of the hopes, of the traitors in the Church, who are only waiting a favourable opportunity to say to the Pope, 'Let the hands which political force, and not spiritual choice, have parted these three hundred years be once more joined.' This is not the time for words; this is the time for action. 'A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule *by their means;* and My people love to have it so.' We are in the throes of a crisis; the next will be the catastrophe, the sting of which will be the consciousness that it might have been avoided. Now is the time for Protestants to decide whether the traitors to the doctrine and discipline of the Church of England shall be expelled, or allowed to remain and take the helm, to steer the bark into the rapids, and shoot the falls into the poisoned waters of Roman Catholicism."

Thus good Mr. Hanchard; but somehow Lincolnshire failed to respond. The Bishop said—"I am really grateful to these good people who go about saying that I teach

compulsory Confession, and celibacy of the Clergy.* When people find that it is only voluntary Confession, and vows for Sisters, they will see how harmless it is."

And so, indeed, it seemed to be. Canon H. B. Bromby supplied the following instance :—

"An earnest Nonconformist, whose son had sought for Holy Orders in the Church of England, went to Lincoln for his boy's ordination to the priesthood. On the father's return he was asked by a fellow-Nonconformist whether he had not been troubled by the wording of the Ordinal, the ceremonial, the Bishop's cope and mitre, etc. 'No,' he answered, 'not at all. Indeed, I saw nothing of it all. I only saw HIM.' It was the glamour of the Bishop's spiritual personality which had caught the man up into the Heavenly Places!"

This was indeed the prevailing sentiment of the diocese. Descendants of the men whom John Wesley had converted recognized that in their new bishop they had a man of God, who lived in prayer and preached Christ Crucified. This was what they wanted, and his sermons were often punctuated by ejaculations of "Ah!" "Hallelujah!" and "Praise the Lord!" in the true fashion of the Methodists. Lincolnshire knew that it had got a saint, and was serenely indifferent to his garb, gestures, and postures. But, now as in the days of Ecclesiastes, dead flies cause the ointment of

* In 1887 the Bishop wrote—"I think St. Paul puts before us the unmarried life as the higher state; but then, you must remember, he adds, 'for those who are called to it.' . . . I am single myself, but simply because I never felt called to anything else. I have the highest view of married life; indeed, I believe our English parsonages for purity of life may well compare with the old monasteries and the modern clergy-houses."

the apothecary to send forth a stinking savour; and the most excellent work can be marred by very small malignities. Quite early in the Bishop's episcopate, the Church-wardens of Clee-cum-Cleethorpes made a formal complaint concerning certain changes in ritual introduced by a new rector. The Bishop replied with great tenderness and courtesy, and begged the Church-wardens to "trust the whole matter in his hands." It should be remarked in passing that one of these Church-wardens was Mr. Ernest de Lacy Read, and apparently he was not altogether satisfied with the action of his diocesan; but the conduct of the attack soon passed into other hands.

"The Church Association" had been founded in 1865, and Haydn's "Dictionary of Dates" says, rather jejunely, that "it was formed to counteract Popery and Ritualism." Its ruling spirits were not exactly men of light and leading, but many of them were rich; for, as Archbishop Benson said, "there is something in 'Protestant Truth' which is very concordant with wealth." The Church Association had now been for nearly a quarter of a century at work, amply justifying the nickname bestowed upon it by Bishop Magee, "The Persecution Company, Limited," but not achieving any very palpable results. It had hunted Mr. Mackonochie out of St. Alban's, and had cast some devoted priests into prison; but it had not availed to retard the revival of Eucharistic Worship according to the rites of the Catholic Church. It would seem that in the counsels of the Association it was now decided that the time had arrived for a decisive act. Perhaps the members of the Council had been reading Mr. Hanchard's "Sketch" and examining its frontispiece; perhaps they thought that a bold stroke might help to replenish their coffers; perhaps they

had been in communication with Mr. Ernest de Lacy Read. All this is conjecture. What is certain is that on June 22, 1888, the Association presented a petition to the Archbishop of Canterbury, stating that the Bishop of Lincoln had been guilty of certain acts which had been declared illegal, and requesting the Archbishop in virtue of his office to cite and try his suffragan. The incriminated acts, duly attested by the Association's spies, had been committed at the Holy Communion in Lincoln Minster on December 4, 1887, and in the Parish Church of St. Peter-at-Gowts, Lincoln, on the 18th of the same month. A friend of the present writer sends this interesting statement—

"A very old friend of my father was one of the churchwardens of St. Peter-at-Gowts; and I distinctly remember him telling me that he was approached to undertake the prosecution of the Bishop. He said he was offered £10,000 to cover any costs incurred, but indignantly refused, having, while not in sympathy with the Bishop's views, so much respect and veneration for him that nothing would induce him to undertake such a part."

The points on which the Bishop was attacked were the Eastward Position during the Prayer of Consecration, lighted candles on the altar, the mixture of water with wine in the Chalice, the *Agnus Dei* after the Consecration, the sign of the cross at the Absolution and the Blessing, and the ablution of the sacred vessels.

As soon as the action of the Church Association became known, a vast commotion arose. What would the Archbishop do? Some great authorities doubted whether he possessed the requisite jurisdiction; some thought that he would be unwise to exercise it; some held that

he possessed it and should exercise it by dismissing the suit; some said that, if he attempted to try the Bishop, he would be restrained by the secular Courts; others that, if he declined to try, the secular Courts would compel him to do so. Beset by these many and conflicting difficulties, the Archbishop conferred freely with legal flesh and blood. The Dean of Windsor, who soon became Bishop of Rochester,* was his intimate counsellor. Dean Church called the authority of the Archbishop's Court "altogether nebulous," and wrote thus to the Bishop—

"Thank you for your letter. I have not yet heard from Lambeth. I wish I could hope that the Archbishop is alive to the seriousness of the occasion. He is so, to his own difficulties; but I am afraid that he will fall back on the *non possumus* of what is called 'law': though it is 'law' only for one set of people, and not for others.

"This great Pan-Anglican gathering increases the danger." †

Dr. Liddon wrote to Bishop Lightfoot—

"That such a person as the Bishop of Lincoln should be exposed to the vexation of legal proceedings is a serious misfortune to the Church—much more serious than to the Bishop himself, who would probably regard it simply as an opportunity for growth in Christian graces. . . . The mere apprehension of his being attacked is already creating widespread disquietude. Anything like a condemnation

* Afterwards Archbishop of Canterbury.

† The third Conference of Anglican Bishops assembled on the 30th of June, 1888.

would be followed by consequences which I do not venture to anticipate."

It is evident that the Archbishop, who loved pose and effect, longed to assert and exercise his jurisdiction, and to sit in judgment on the successor of St. Hugh ; but he was not quite sure whether he could. Reference was therefore made, at his suggestion, to the Judicial Committee of the Privy Council, who on August 3 decided that he had jurisdiction, and "humbly advised her Majesty to remit the case to the Archbishop to be dealt with according to law."

The air was now full of ecclesiastical excitement, but the person least affected was the Bishop of Lincoln. He took his full share of the work of the Conference of Bishops, and on July 19 he wrote from Lambeth to a former chaplain—

"Life seems very short when one gets to the turn of the hill. In the early part it seems as if it would go on for ever, and each experience be the complete history of the world, but one learns at last what a fragment, and moment, one is.

"We have been hard at work here, and I hope the result will be fairly satisfactory.

"I think there is a great advance towards Unity on real sound principles, and a definite desire to check the Roman errors as wrong additions.

"Working together with men from America, and disestablished churches like Ireland and Ceylon, and non-established like India and Africa, of necessity throws one back to fundamental grounds of Unity."

On the same day he wrote to his friend James Dawson at Roath—

"You have been an angel, and I the *opposite!* I am so sorry; it is so wicked because only one does it to good people. If you had been a leading member of the Church Association you would have had a civil answer at once. You had better join them and try.

"Yes, I will, D.V., come on the 31st for the Evensong. You will see if a train will get me in time; they do not *always* do so!

"Now you will take off the Greater Excommunication from me, won't you?

"How are you? I hope really refreshed by Switzerland. How I should like to be there! We have had a hardish week, and have still a harder one next week. You must remember us.

"I hope on the whole the result will be a progress towards Unity on true principles (I don't mean the Pope!).

"God bless you, and fill you with His Truth and Love.

"I am (answering or not answering) always

"Your most affectionate."

The Conference of Bishops broke up at the end of July, and the Bishop, as usual, went abroad. A fellow-traveller supplies the following recollections—

"It was in the September of 1888 that I joined the Bishop at Florence. The Bishop was a good Italian scholar, and conversed freely with Italians, especially with priests. One, I remember, bowed to him, and, upon my asking who he was, the Bishop said, 'Oh, he is a priest who asked me to say Mass the other day in his church.' 'What did you reply?' I asked. 'I thanked him, but told him that I could not do this, as our churches were not in communion.'

"The same request was made by another priest a few days later, and the same reply given. Others took a more controversial line, which rather amused the Bishop than otherwise—he could always parry a thrust. One afternoon we went up to Fiesole, and climbed up to the Church of S. Francesco, above the town and cathedral. It was the eve of the Nativity of the B.V.M., if I remember right, and service was going on in the church. We remained a short while, but left before the end. Two or three men followed us out of the church, and knelt and asked the Bishop's blessing. Also a woman with a child, and upon the child's taking hold of the Bishop's hand, the mother said, reprovingly, 'Kiss the ring.' It may have been the pectoral cross the Bishop wore (then as rare an ornament among Anglican prelates as it is now common) that caused his blessing to be thus solicited, but I am inclined to think it was something more than this.

"The Picture-Galleries were a great pleasure to the Bishop, the Madonna del Cardellino, in the Uffizi, was, I think, one of his special favourites. He pointed out to me the eagerness of St. John, holding out the gold-finch, as contrasted with the 'far-away' look in the Saviour's eyes.

"All through that autumn and winter the Bishop's Prosecution was impending. While at Florence he was much pleased at getting a letter from one of his nephews, enclosing a newspaper-cutting, in which it was said that 'The Bishop of Lincoln had plenty of the Badger in him.' He asked me if I knew the Italian for badger. I made a shot—'Tasso'—which proved to be correct.

"During the winter I saw much of him, and heard many of his remarks as to his case. 'I want to get this thing settled, for the sake of the Clergy. I want to be able to

stop these vexatious prosecutions if I can,' such was the tenor of them."

On November 9 the Bishop wrote as follows to his friend, Sub-Dean Clements—

"It is most good of you to be working so hard in your holiday for me; but then it is not only for me, but for the Church of England.

"I cannot help thinking that the good Archbishop would have been supported, and saved great trouble, if he had felt able to refuse to entertain the charges from the first. But God may have greater Blessings for us than we see. Thank God, I have not been worried about the matter yet. My one anxiety and daily prayer is that I may do His Will. I am quite ready, with God's help, to go to any extremity which may be thought good for the Church of England."

On November 27 Father Benson, then Superior of the Society of St. John the Evangelist, wrote as follows from Cowley—

"My dear Bishop,

"On Monday we had a meeting of the District Union of E. C. U., of which I am President. The principal subject of the evening was a vote of sympathy with yourself; I need not say how heartily it was carried. Paget * made a beautiful speech, which really was most helpful, full of courage, interest, faith and joy. He said it was a vote, not of condolence, but of sympathy. Mr. Hood † came from Lincolnshire to speak as Seconder.

* Afterwards Bishop of Oxford.

† Sinclair Frankland Hood, of Nettleham Hall, Lincoln (1851-1897).

"You may be sure that any difficulties which you may have to meet are fully compensated for by the spirit of prayer aroused amongst so many throughout the land.

"Our meeting, although it was but a small one, was just a ripple upon a mighty ocean of loving hearts, stirred throughout the nation in that sympathy which seems so inadequately—but is so truly—expressed by little gatherings such as ours.

"Yours affectionately,

"R. M. BENSON."

On December 15 the Bishop wrote to one of his Cuddesdon pupils :—

"Your annual kind greeting is always most welcome, and specially perhaps this year, when one has had rather more of the other sort.

"I am glad to hear such a good and cheery account of you. May Xmas bring to you all its own additional joys.

"I should like to come to see you in your home and Parish. I believe our good English poor would be truly Catholic if they were only truly and considerately taught, but they are *English*, and not *Italian*, and they naturally and rightly like an *English Priest ;* but I believe they will prefer a Priest to a mere Minister, when they are quietly taught.

"If you come this way, bring your good wife to see Lincoln and her poor Bishop. We will give you both a most hearty welcome. Just now the water is a little rough, but I trust all will end for the good of the Church. A good many people are led by these troubles to learn about things to which otherwise they would remain indifferent.

"Good-bye, dear friend. It comforts me to see that your old Love remains."

On his birthday he wrote to the Sub-Dean—

"I must send one unworthy word of thanks for your most kind letter and valuable and beautiful present. I shall indeed value it for its own sake, but still more as a memorial of the great and helpful kindness that you have shown me ever since I came to Lincoln. The present state of things is, of course, not what one would have chosen, for controversy and wars are not congenial to me; and yet, if it may only end in some real good to the Church; and specially, if it should ultimately help the *Diocese* to return from Dissent to the older Paths, I shall indeed be more than thankful to have been allowed to be used as an instrument for so great an end.

"At present, thank God, I have not really suffered. One cannot tell what this next year may bring; but whatever happens, I shall never forget your helpful kindness, and the trustful forbearance of the Diocese."

A letter written by a working man at Wheatley on Christmas Day, 1888, may aptly conclude the record of the year—

"My Lord,

"I am writing to you on behalf of my mother, to thank you so very kindly for sending mother such a nice Christmas present, which she was indeed so proud to accept—such a nice present.

"We all wish your Lordship a Happy Christmas and a bright New Year, and hope that God will help you, and give you strength to bear up against the prosecution that is

going on in the Church, and bring it to that end that your Lordship is working for.

"I am, my Lord,

"Your obedient servant,

"T. W."

The year 1889 dawned on an agitated Church. On January 4 the Archbishop of Canterbury cited the Bishop to appear before him and be tried for his alleged offences. Mr. Ernest de Lacy Read now appeared as prosecutor, associated with "Others," presumably the opulent Councillors of the Church Association. The proceedings were taken in "The Court of the Archbishop of Canterbury" (which had never been heard of since 1699), and were appointed to begin on February 12, 1889. It appeared that an appeal would lie from the Archbishop to the Judicial Committee of the Privy Council, and this contingency suggested doubts as to whether the Bishop ought to obey the Citation.

On January 18, Dr. Liddon wrote to Dr. Bright—

"My dear B.,

"The dear Bishop does not appear to me fully to realize the historical importance of this case—the sense in which it, beyond any previous case, will form a *precedent*. That *he* should recognize, or appear to recognize, the jurisdiction of the Judicial Committee—if it be, as it may be, inevitable—will be a fact of grave significance. If anything could be done in the way of explanatory protest, to break its force, it will be of the greatest value.

"Most affy.,

"H. P. L.

"When you write to the Bishop, pray tell him that I do *not* delight in war."

As soon as it became known that the Trial was to take place, the stream of sympathy, which never failed the Bishop at any crisis of his life, began to flow with unprecedented volume. A priest of the Diocese of Lincoln published the following form of prayer—

"O Lord Jesus, Good Shepherd of Thy sheep; look down in Thy goodness on this portion of Thy flock, the Church in our Diocese, and overrule to Thy greater glory the prosecution of our Bishop. Grant him in all things to know and do Thy will; and give to us Thy servants grace more earnestly to contend for the faith once delivered to the Saints: For Thy mercy's sake: Amen."

Special celebrations of the Holy Eucharist were held in Newcastle Cathedral, in the Palace Chapel at Lichfield, and in Parish Churches all over the country, imploring God's guidance for the Archbishop and His peace for the Bishop. At one Convent there was a service of intercession before the Blessed Sacrament; from another the Superior writes that the Community and Associates are observing thirty days of prayer, and that there are daily applications for the form they use. At St. Alban's, Holborn there was a fourteen hours' intercession. Every Ruri-decanal Chapter in Lincolnshire, and every diocesan institution (including the Bell-Ringers' Association), voted its confidence in the Bishop. From the parochial clergy of England, north, south, east, and west, expressions of sympathy and promises of prayers and Eucharists flowed in; and old Cuddesdon men wrote with the most tender affection. To these were added similar assurances from less familiar quarters—from pitmen in mining villages, from girls' schools, from boys' schools, from "the thurifer and boat-boy" of an Orphanage, and

from "300 lads of the criminal classes in a Reformatory School." As the weeks went on, similar tokens of goodwill floated in from more distant sources—from Jerusalem, New York, Iowa, Hobart, Sydney, Auckland, Singapore, Dunedin, Newfoundland, South Africa, the Highlands of Scotland, and the Catskill Mountains; and the burden of all was the same.

Robert Moberly, afterwards Pastoral Professor, wrote—

"I fear your peace is much broken in upon by the clamour of rude tongues and assaults which are not godly. I trust that the hearts and hearts' prayers of many thousands are with you continually, and God in His own way and time will work out His glory and the glory of His Church." And in the same strain others.

"I wish I could kiss your hand, and join in the Holy Communion with you in your Chapel. I learn from your example to be strong in Christ."

"Conventionally a stranger, but in the Faith your affectionate and devoted son, I pray that Almighty God will grant you grace to stand steadfast, immovable, as the champion of our beloved Church."

"I write a line just to send you my love, and to say that there will be five Celebrations of the Holy Eucharist—please God—to-morrow in this Parish (St. Barnabas, Pimlico) for you. I rejoice to hear that you are well, though I fear very weary and anxious."

"You will, I am sure, allow me to express my sincere sympathy with you in the present crisis, and to promise a

daily mention of your name before God. I hope to have the privilege of pleading the Great Sacrifice for your Lordship on Tuesday morning at St. Michael's, Swanmore, by permission of the Vicar. I pray that the pending trial may increase the spread of God's eternal truth."

To the two letters which ensue a peculiar interest attaches, because the two writers belonged to the Evangelical School—

"I cannot forbear writing a few lines to express my deep and true sympathy with you under the heavy trial which you are now passing through. If you remember me at all, you will remember how much I differ from you in opinion and practice on the particular points now in dispute; but that does not prevent my sympathizing most deeply with you in this time of trial. Still, we know Whose Hand directs all events, and I trust He will make even these disastrous proceedings tend to His glory and the benefit of His Church and people."

"As one of the Evangelical clergy of the Diocese, and one who has received invariable kindness at the hands of your Lordship, I write at this time to assure you of my unfeigned love to your person and sincere regard to your office. And I pray God to send to you the Light of His Holy Spirit to have a right judgment in this great and solemn subject of the Lord's Supper, and all other things, and also to rejoice in His Holy comfort. I beg an interest in your prayers to this end for myself."

The counterblast came on a post-card, microscopically written, and addressed—

"To the Arch-hypocrite,
"The Right Reverend Father in D——,
"The Bishop of Lincoln,
"The Palace,
"Lincoln."

"York.
"February 9, 1889.

"To the Right Rev. The Bishop of Lincoln, the renowned hypocrite.

"SIR,

"Having a son become a renowned atheist through your hypocrital school, I sincerely hope that you will be punished at the forthcoming trial. I used myself to be a sincere Churchman from youth, but I have now joined the Liberation Society to assist in freeing the Church of such lying hipocritical thieves as you are, who have not the honesty to leave the church and go to Rome at once, but I suppose you are always ready to receive the £4000 plunder from the church! What a shame! Why do we not dispense with our prisons and let out the thieves and vagabonds at large, as it is a shame to confine them and let clerical scamps go free. You are driving people either to Rome or to atheism by your hypocritical nonsense. My earnest prayer is that the Church will be disestablished and disendowed, and then we shall see what becomes of such knaves as you. It is painful to think of the robbery perpetrated upon the church by such villians as you are, and it is a pity that you have not to work at some honest manual labair for your living than to live as a drone upon society in luxury and wealth upon the resources of the church. £4000 a year for what? I think that their should

be added to the litany the following, viz. From Hypocracy and lying and thieves of parsons good Lord deliver us. Sincerely hoping that you and your crew could be sent to the treadmill in prison (and then you may try to persuade the world that you are persecuted—what a farce !),

"I remain yours,

"An Irritated Parent."

The Rev. Edward Elton, sometime Vicar of Wheatley, wrote in a different vein to *The Standard*—

"Having had the honour (and I esteem it a very high one) to give to the Bishop a title for Holy Orders, I cannot remain wholly silent. Perhaps my words may have more weight with some, since I hold no advanced opinions, and have no sympathy with practices merely mediæval. Those who are now striving to harry the Bishop to the death little know the manner of man whom they are pursuing. He was my curate between four and five years, in a rough and difficult parish, which had been greatly neglected. It may almost go without saying, he was everything to me. Constant in labour, fervent in spirit, cheerful in dark days, under many difficulties, he came with formed opinions, very nearly such as have marked his subsequent course.

"I soon discovered how pre-eminently he was a man of prayer; how deeply versed in Holy Scripture, and saintly in life; how yearning to do work for God among the depraved and ignorant people of the place. Thirty years have passed since those days, but he is not in the least forgotten in my old parish. There are several persons living now, in whose conversion to God he was instrumental, and to whom he proved, in the truest sense, a messenger of

peace. I found, as time went on, how true was the description given, before he came to me, by a beloved tutor of his College now gone to his rest, 'King is indeed a royal fellow.' *O si sic omnes!*

"It is simply a matter of duty to say this, for the information of those who, judging from the tone of his persecutors, imagine that he is one absolutely absorbed in Ritual observance. Bishop King is nothing of the kind. His heart is too full of work for God, in the ministry of souls, to be absorbed by any subordinate matter, however interesting.* He dwells habitually in an atmosphere too serene to be influenced by either Party warfare or narrow prejudices. There is nothing which has more moved the indignation of his friends than the charge brought against him of disloyalty to the English Church. In fact, it is his very loyalty to her which, I am confident, has brought him to his present position.

"It has always been a guiding principle with him, to go back, not to mere Roman teaching, which he would abhor, but to the faith and practice in earlier times, the possession of which is her true and rightful heritage. Such is the man whom a promiscuous band of enemies seek now to despoil, and whose removal from his high place they are thirsting to accomplish. God grant, for the sake of His Church, they may fail. But, if, unhappily, they should succeed, they will, at least, though unwittingly, procure for him a greater honour; for when this generation has passed, and its miserable party-warfare is hushed, the name of Edward, Bishop of Lincoln, enrolled to all time among the

* In 1881 King signed Dean Church's Address to the Archbishop of Canterbury, pleading for "a tolerant recognition of divergent Ritual practice."

noble army of confessors, will be regarded with reverence and love by many who come after us.

"Bishop Wilberforce was once branded as a Romanizer. His words are now quoted by the same lips, as those of a 'Defender of the Faith.'"

On February 13, the Bishop wrote thus to Mr. Elton—

"I have just read your letter in the *Standard*. I need not say it is far too kind, but it is a great comfort and support to know that my old friends do not misunderstand me; all that you say of my aim and motive is most true, however I have failed to carry them out. My only aim is the same that I had at Wheatley—to win the Poor to God. It is for that reason that I feel bound to maintain the full Liberty and power of the Church in all Loyalty to the Church of England and with a genuine Love of the English people. . . .

"This is not the first time you have shown the sincerity of your affection for me, and that in itself is a great comfort, and I sincerely thank you for it. The other thing also among God's many and great mercies to me *you* will understand—that I am so thankful that all this trouble did not come while my dear mother was living; it would have distressed her. Now she will understand it as it really is."

It is proper at this place to insert the following letter, addressed on February 6, 1889, to the Rev. G. G. Perry, Canon of Lincoln.

"My dear Canon Perry,

"I thank you sincerely for your valuable letter, a copy of which I have taken the liberty of sending to Phillimore.*

* Sir Walter Phillimore, Bart., Chancellor of the Diocese of Lincoln, and Counsel for the Bishop in the suit of "Read and others."

"I should like, if I may, to tell you what has happened since I saw you on Sunday.

"We went to London on Monday, and had a consultation with Phillimore, Jeune, and Kempe.

"They were again so persistent in wishing me to protest against the Archbishop's Court and ask to be heard in Convocation by my Comprovincials that I thought it right to go on Sunday to Oxford, where I gathered together Bright, Liddon, Bramley, Paget, Wakeman, and Gore; and their mind was that in the interests of the Church it would be right to protest against a Suffragan being tried by his Metropolitan, except with Comprovincials. This agreement between Lawyers and Divines (falling in, as it does to a great extent, with the Bishop of Oxford) seemed too grave an authority for me to put aside. I have therefore determined to appear on Tuesday *under Protest* and raise the question of the Archbishop's Court. I do not dispute his authority absolutely, but do question his authority exercised in that Court, and ask, as the more formal and better way, to be allowed to submit to his authority in Synod.

"Your letter, which I found on my return, was a great satisfaction to me.

"This must be private *till Tuesday.*

"With many thanks,

"Yours very sincerely,

"E. Lincoln."

So the case went forward. The Archbishop appointed five Episcopal Assessors to comfort and abet him, but to have no share in the judgment.* February 12 dawned

* Frederick Temple (London), William Stubbs (Oxford), Anthony Thorold (Rochester), John Wordsworth (Salisbury), James Atlay (Hereford).

miserably, with snow and icy rain. In the Library of Lambeth Palace all was elaborately staged. The Archbishop, who loved ritual as long as it did not express doctrine, "had himself been to the Library before the case was opened to see that the semi-circular table, at which the Bishops sat and which had been designed by him, should be put up exactly as he wished, on a dais at one end of the great hall—his seat in the middle was a little raised above the rest. The prelates wore their scarlet habits." *

The Bishop of Lincoln duly appeared in Court, having already, before the proceedings opened, handed in his protest, praying to be tried by the Comprovincials. The Archbishop reserved his judgment on this point to a later stage.

On the same day, the Bishop addressed the following letter to each Incumbent in his Diocese—

"My dear Brother,

"After much anxious consideration and consultation I have thought it right, in deference to my Oath of 'due reverence and obedience,' to answer the Citation of the Archbishop, but under protest, for the following reasons :—

"I.—Inasmuch as the Citation of a Bishop by his Metropolitan is a matter which most nearly touches the rights and responsibilities of all Bishops, I did not think it right to act in this matter without most carefully considering the effect of my action on the Episcopate of the whole Province.

"II.—I believe that the trial of a Bishop would be more certainly in accordance with the practice of the Primitive

* The Bishop of Lincoln wore a fur-lined coat, given to him by the historian, H. O. Wakeman.

Church, if conducted by the Metropolitan with all his Comprovincials in Synod.

"I therefore considered it my duty, in the interests of the Church, to do what I could to secure the best method of procedure for—

"(*a*) the exercise of his Grace's Metropolitical authority;

"(*b*) a full and free hearing of the case upon its own merits.

"These principles are more fully set out in the following statement which I made this morning at Lambeth :—

"'My Lord Archbishop,

"'I appear before your Grace in deference to the Citation which I have received, and in accordance with my Oath of "due reverence and obedience" to your Grace and the See of Canterbury; but I appear under protest, desiring, with all respect, to question the jurisdiction which your Grace proposes to exercise.

"'I have been summoned to answer certain charges preferred against me before your Grace or your Grace's Vicar-General; and if it should appear that such is the Canonical Court before which one of your Grace's Suffragans ought to be tried for such alleged spiritual offences, and wherein such offences can be fully and freely adjudicated upon their merits, I shall be ready and thankful to answer for myself.

"'But your Grace will pardon me if I submit that, as an accused person, and also in view of the grave issues involved in this case, and of their bearing on the whole Church of England, as well as upon the position of all your Grace's Suffragans, I feel obliged, at the outset, to do what

in me lies towards securing for myself, and therein for all members of the English Episcopate, that form of Ecclesiastical Procedure by which your Grace's Metropolitical authority can be most fittingly and regularly exercised.

"'There can be no doubt that, in accordance with the practice of the Primitive Church, the most proper method for the trial of a Bishop in such cases would be before the Metropolitan with the Comprovincial Bishops.

"'It may also be held that a trial before the Archbishop as sole judge might impair the rightful position of your Grace's Suffragans, both individually and in relation to the Province.

"'I would, therefore, humbly pray your Grace to allow me to be heard by Counsel on this point, whether your Grace's Jurisdiction would not be more properly exercised, with regard to the matters charged against me, by your Grace as Metropolitan with the Comprovincial Bishops, such matters to be adjudicated upon on their merits by your Grace with the advice and consent of the Bishops of the Province, and whether, this being the case, I ought not to be dismissed from making any answer to the present Citation.

"'Having made this statement, I beg most respectfully to appoint my Proctors, and leave all legal matters in their hands and those of my Counsel.'

"Without going any further into the merits of the case, I may add, to avoid misconception, that it is not, and it has never been, my desire to enforce any unaccustomed observance on an unwilling congregation; but my hope now is that this prosecution may, in God's providence, be

so overruled as ultimately to promote the peace of the Church by leading to some authoritative declaration of toleration for certain details of ritual observance, in regard to which I believe that they are either in direct accordance with the letter of the Prayer Book, or at the least in loyal and perfect harmony with the mind of the Church of England.

"Asking for your prayers that I may know and do our Divine Master's Will in all things,

"I am, my dear Brother,

"Yours sincerely,

"EDWARD LINCOLN."

On February 14 Dr. Liddon wrote—

"The Archbishop somehow seems to bury great issues out of sight, at any rate of his own mind, beneath a mass of drapery and phrases; and the great ecclesiastical ladies who flit about in the surrounding atmosphere add an element of grotesqueness to the whole thing, which makes it difficult to keep its great seriousness steadily in view. . . . One thing is certain—that the Church principles could not possibly have had a morally-worthier representation, and this is a blessing, the full value of which it is difficult to take in all at once."

As soon as the legal proceedings began, a Defence Fund was started, with eminently satisfactory results. The following letter deserves reproduction—

"Christ Church, Oxford.
"March 4, 1889.

"DEAREST BISHOP,

"Thank you with all my heart for this morning's dear and welcome letter, and all the happiness it brought—

all the weather-cocks on Merton seemed to go S.W. instead of E. for quite a quarter of an hour—and you may remember that it is very seldom they agree. . . .

"You don't know what a happiness it has been to us to have to do with the list. My wife is quite depressed at the thought of having less than fifty receipts to write and direct in the day—it has been a real, great gladness to us both—and it has seemed to fill this Term with a steady stream of warmheartedness.

"There is a lull in the letters now: and we have about £2,750. So Bright and I think of saying next week that the list will be closed at the end of this month, to be re-opened later on if there is further need.

"With our true and dutiful love,

"Let me be

"Your most affectionate servant,

"Francis Paget."

On May 7, 1889, the following letter appeared in the *Manchester Guardian*—

"Sir,

"I believe that I am only one of a considerable number of serious Churchmen for whom the solemnities of Passion-tide and the joys of Easter have this year been marred by the intrusion of discordant and disquieting thoughts. The trouble to which I refer arises from the prosecution of the Bishop of Lincoln. It is not only or chiefly that an admirable man and a model pastor is exposed to worry and annoyance, and those of a kind which must seriously interfere with his ministerial efficiency. It is not even that many of us have for years past found in

Bishop King a trusted and honoured friend, and that whatever distresses him must be serious sorrow to all those who by knowing him have learned to love him. The personal element of the trouble is swamped in larger considerations. The qualities of the Bishop of Lincoln—his gentleness, his lovableness, his saintly life, his inexhaustible powers of sympathy—lend, indeed, a peculiar pathos, an almost dramatic interest, to the Trial. But, even if the incriminated prelate were an altogether different man; whatever were his character, his antecedents, or his position in the regard of Church-people; the trial of an English Bishop on such charges as those which are now under investigation, and before such a tribunal as the Archbishop's Court at Lambeth, cannot fail to be attended by most momentous and far-reaching consequences to the future of the Church of England; and whatever affects the Church of England will be found, in the long run, to affect profoundly our national life and polity.

"Into the merits of the case, now *sub judice*, it would obviously be improper to enter. And indeed an erudite discussion of details of posture and gesture, the ceremonial sign of the Cross, and the ablution of sacred vessels, even if permissible at the present stage of the proceedings, could have nothing but an esoteric interest, and will, I think, be waived by the general public without any sense of appreciable loss. It is not on minute questions of ritual practice, but on the larger issues of public policy which this trial involves, that I desire permission to address you.

"In the first place, how comes it that these proceedings, certainly so novel, and probably so mischievous, have been forced upon the Church? It is true that the secular Courts had decided that the Archbishop might entertain the

complaint against the Bishop. But the decision was purely permissive. There was not the slightest compulsion, either expressed or implied. And the lawyers seem as clear as it is in the nature of the legal mind to be that, had the Archbishop decided to take no steps against the Bishop, there is no legal machinery by which he could have been compelled to do so. At any rate, one would think that the safest, wisest, and most dignified course would have been to remain quiescent, and leave it to the prosecution, if they could, to compel the Archbishop to exercise his jurisdiction against his erring brother. But alas! very different counsels prevailed. The Archbishop yielded to a pressure which at the most had been threatened, which certainly had not been applied, and which probably could not have been applied; and opened the proceedings which have proved so grave a scandal.

"What was the cause of the Archbishop's most ill-advised action? On the death of Archbishop Tait, there were many who hoped that Mr. Gladstone, whose devotion to the interests of orthodox theology amounts to a passion, would do public homage to his own convictions by recommending for the See of Canterbury some divine whose grasp of first principles was as strong and as unwavering as his own. When it was found that the choice had fallen on the Bishop of Truro, a widespread feeling of disappointment was thus characteristically expressed by an eminent Churchman: * 'If St. Mary of Bethany had offered, instead of an alabaster box of ointment very precious, an ornamental jar of scented pomatum, her gift would no doubt have been accepted, but our joy in the giver would have been less complete.' To dismiss the language of parable, it was felt

* Dr. Liddon.

that the new Archbishop was a man of many graces and accomplishments, an antiquary, an artist, and an æsthete; but a good deal stronger in emotions than in principles, and only too likely to set a higher store on the showy and sentimental accidents of Churchmanship than on its vital essence. It would seem that this estimate of His Grace's character was only too accurate. The delightful prospect of presiding over an ecclesiastical pageant, with all the attendant 'pomp and circumstance' of legal and religious millinery—scarlet robes and silver maces and full-bottomed wigs—of sitting in the chair of St. Augustine, surrounded by comprovincial prelates, and solemnly passing judgment on the successor of St. Hugh, proved fatally attractive, and the Archbishop duly opened his amorphous and abnormal Court, with a high desire, no doubt, to serve the best interests of the Church, but with singularly little foresight of consequences inevitably momentous and possibly disastrous.

"The proceedings were met *in limine* by the technical plea, made on behalf of the Bishop of Lincoln, that the Archbishop had no competence to try the case, which should properly be remitted to the Bishops of the Southern Province assembled in Convocation. Arguments for and against the Archbishop's jurisdiction were delivered, and his Grace, secluded in the groves of Addington, is understood to be now pondering the question whether he has or has not the legal authority to proceed against his erring brother for 'his soul's health and the correction of his excesses.' How will he decide? If he decides that he does not possess the requisite authority, the promoters of the suit will once more betake themselves to the secular tribunals, and the special interest of the case in the eyes

of Churchmen will be destroyed or suspended. But will the Archbishop so decide? In this connexion, a practical interest, otherwise wanting, attaches to the long letters from the Dean of Windsor * to which the *Times* has accorded the honours of large type. The Dean is an amiable pietist, desperately afraid of religious independence, loving to stand well with people in authority, and trammelled by no distinctive views as to the nature and office of the Church as a Spiritual Society. To his temporizing counsels on the points in debate it is therefore unnecessary to refer. What gives their interest to his letters is the prevailing belief that what he says the Archbishop thinks; and those who read between the lines interpret the Dean's discourse to mean that the Archbishop has satisfied himself that he is competent to try the case, and, as Mr. Chadband would say, will shortly 'proceed untoe it in a spirit of love.'

"It has indeed been suggested by legal authorities that, should the Archbishop decide that he can try the case, the Bishop of Lincoln might apply to the Queen's Bench to restrain His Grace from exercising his jurisdiction. But it is difficult to see how a prelate who holds Bishop King's views as to the respective areas of secular and spiritual authority can consistently invoke the aid of the State to save himself from the power, in a purely religious matter, of his own Metropolitan. We may assume, therefore, that the trial will go forward, and that the Archbishop will investigate the legality of the ritual practices which are laid as crimes to the charge of the Bishop. What will be his method of procedure? It is, indeed, possible that he will proceed on broad grounds of history and reason, that he will have regard to the universal and immemorial

* R. T. Davidson.

practice of Christendom, to the facts of the Edwardian and Elizabethan settlements, and to the plain letter of our existing formularies. In this case judgment may no doubt go for the Bishop ; but, if so, the prosecuting parties have already announced that they will appeal to the Judicial Committee of the Privy Council ; and the decisions of the Judicial Committee, whether favourable or adverse, will receive the same amount of respect from Churchmen as is accorded to the impotent decrees of Lord Penzance, or to the utterances of that celebrated judge who spoke of " the Inferior Persons of the Trinity."

" But this issue is not probable. The Archbishop is a strong Erastian, and it is more than likely that he will consider himself bound by the previous decisions of the Judicial Committee, and will hold Lord Selborne and Lord Cairns to have been the divinely-appointed interpreters of the Anglican rubrics. If this be the Archbishop's course, the result of the Trial is a foregone conclusion. The Bishop of Lincoln must be condemned, and admonished to surcease from his offending practices. Will he—can he—obey such an admonition ? Can he consent to forgo practices which he believes to be lawful, expedient, and edifying, consistent alike with Catholic usage and Anglican formularies, in obedience to a sentence, uttered indeed by the Archbishop, but founded on the decrees of the Privy Council ? If he refuses compliance, is his contumacy to be punished or ignored ? Is the solemn judgment of the Metropolitan, given *ex cathedrâ* in his Court, to be disregarded with impunity ? If so, our ecclesiastical discipline, already discredited, will become a by-word in Christendom. Or is the sentence of the Court to be duly enforced by the secular arm, and are we to see the most saintly, the most beloved,

and the most influential of English bishops imprisoned for adherence to what he believes to be the Church's law? Should that alternative occur, its consequences will be felt in the gravest searchings of heart, not only among those to whom the ancient usages of the Church are dear, not only among those—and they may be counted by thousands —to whom the Bishop of Lincoln is in sober truth a Father in God, but in the conscience of every English Churchman who sets a higher value on spiritual independence than on the incidental advantages of legal establishment.

"Yours, etc.,

"G. W. E. R."

On May 11, the Archbishop dismissed the Bishop's protest, saying: "This Court" (by which he meant himself) "decides that it has jurisdiction in the case, and therefore overrules the protest."

A lay friend of the Bishop writes—

"He remarked to me '——(naming a very distinguished prelate) would have me go on fighting it. But the Dean of St. Paul's advises me to yield the point, and so also does Lord Halifax. I shall, however, ask all my brother Bishops of the Province whether they will consider their rights infringed, if I consent to plead before the Archbishop.'"

In connexion with this question of the rights of Comprovincials, it should be recorded that the Bishop of Southwell (Dr. Ridding) made an elaborate and vigorous protest in two Letters to the Archbishop. "As one," he wrote, "of your Suffragans, I demur formally to a precedent being now made for the future, of a Court for

the trial of Bishops being formed on any method of Selection by the Archbishop, for the particular trial, of any part out of the whole number of the Bishops of the Province."

The case went forward, and the next point raised on the Bishop's behalf was that a Bishop was not a "Minister" according to the Rubrics, and was therefore not affected by the Act of Uniformity. On July 24 this plea was dismissed, the Archbishop saying—"The Court is of opinion that, when a Bishop ministers in any office prescribed by the Prayer-Book, he is a Minister bound to observe the directions given to the Minister in the Rubrics of such offices."

Preliminary obstacles were thus swept on one side, and the course was clear for the Trial in the ensuing spring.

On August 10, the Bishop wrote to his sister—

"I can't get out much this year, but, if I get thro' the present trouble, we may meet again in a little calm perhaps before the end; if not, we must look forward to what the Lincolnshire people call '*yon*-side.'"

On September 2, Bishop Ridding of Southwell wrote this supporting letter—

"My very dear Brother,

"Your sad letter pains me very deeply. It does seem hard that people should deal unkindly with so kindly a spirit. I had a bad time once, and learnt two things practically—(1) to forgive them, *because they knew not what they did*. They were such good people and simply

mistaken; and (2) when other troubles come, to be able to say,

"*O passi graviora, Deus dabit his quoque finem.*

"Yours with loving sympathy,

"GEORGE SOUTHWELL."

On Christmas Eve, 1889, the Bishop wrote thus to his friend and neighbour, Mrs. Clements, wife of the Sub-Dean:

"How very kind of you all to be thinking of me at this time! Please accept my best thanks for the magnificent and delicious violets. They have made my room quite like spring. And I must add a special word of thanks to yourself for your very kind note and pretty card. It is one of the treasures of my life that I have been to Bethlehem.

"I am sure I owe you, with others, more than I can say for the support you have gained for me through Prayer during this past year; for I have been most mercifully upheld with hardly any suffering, though of course the special burden is a great and unexpected one in addition to the necessary care of the Episcopate. Still, I hope and think, I see the Hand of God in this, working for the good of the Church of England, and so I trust a Blessing will come to our own Diocese in time. Something of the sort, I think, was probably necessary, and it is a most wonderful mercy that it has come in a way which causes no ill-feeling towards any one and has not hindered the general work of the Diocese. I can never forget the loyalty and kindness which I have received during the last year.

"Pardon so much about myself. Let me wish you, and the dear Sub-dean, and all your dear Party whether with you or away, every true Xmas Joy and give you all my Blessing on your Xmas and for the New Year."

The foregoing reference to "loyalty and kindness" suggests the insertion of the Bishop's letter of thanks, which was sent in *facsimile* to those who forwarded Resolutions of sympathy.

"My dear Sir,

"I thank you more than I can say for the kind Resolution which you have been good enough to send me.

"Such expressions of sympathy as I have received, I may say, from all parts of the world, are most delightful and comforting at this anxious time. They are indications of the growth of Church Principles among all classes, and of loyal determination to be true to the claim to Catholicity and Historical Continuity which the Church of England makes in her formularies.

"Asking earnestly for a continuation of your prayers, and praying that God's Blessing may rest upon you,

"I am, my dear Sir,

"Yours sincerely,

"E. Lincoln."

The actual trial began on February 4, 1890, and meandered on till the 25th. Bishop Stubbs, whose historic sense was outraged by the whole proceeding, passed his time in writing flippant notes,* and repeating to himself the formula—"It is not a Court; it is an Archbishop sitting in his library." At length the arguments were concluded, and judgment was reserved. From Evangelical quarters came a warning voice—

* *E.g.* The merits next of End and Side,
How can His Grace decide on,
When arguments have ne'er an end,
And Counsel so much side on?

"October 31, 1890.

"My Lord Bishop,

"I note that an Editorial in 'The Rock' of to-day says, referring to the forthcoming 'Lincoln Judgment,' 'Probably there is one person, and one only, who will accept it, and that is the Bishop of Lincoln.' My eldest son, a Scholar of Keble, and a Graduate of Oxford both in Music and Arts, is a great admirer of yours, and I am sure you are a man of God. God bless you in all your work of faith and labour of love. Would that we could all be drawn nearer together at His blessed footstool!

"But *are you right* in view of the work done at the Reformation? I love beautiful services and Catholic sympathies, but I dread anything which may draw the soul away from immediate contact with its Redeemer to the interposition of the human priest or of anything objective. Pray pardon me.

"Your faithful, humble servant,

"A. S. Richardson."

As the time for the delivery of the Judgment drew near, Scott Holland wrote as follows—

"Dearest of all Dear Friends,

"You know how we all remember you in these days of anxious pause.

"Daily we pray that no cloud may hover over you—no weight drag down your heart.

"Whatever happens, love will be loyally yours, going out to you as never before, because it seems so sore and cruel an hour for one whom we would fain see travelling ever forward in the mirth and freedom that are his natural

heritage and his special grace. Love always, and for ever, poured out for you—poured out with delight and with thankfulness—drawn out the more fully by anything that wounds you, or hinders you.

"Oh! how blessed a thing it is to have been allowed to love you! God ever fill you with Peace!

"Your loving Son,

"H. S. HOLLAND."

The Judgment was delivered on November 21, 1890. Mr. Arthur Benson says—"My father had a few minutes' talk with me before the proceedings, and described some of the ceremonial arrangements devised by himself, such as the laying of the Metropolitical Cross on the table beneath the judge, to be a symbol of his spiritual jurisdiction, as the mace of secular authority."

It must be confessed that curiosity was largely mixed with apprehension in the minds of those who on that fateful morning thronged the Library of Lambeth Palace. The area of the chamber was given up to the general public. The lawyers, among whom were Sir Horace Davey, Sir Walter Phillimore, and Dr. Tristram, occupied the front seats immediately below the elevated table. Behind the table stood the Archbishop's chair, flanked right and left by the seats of the Assessors. Behind the chair was assembled a group of the Archbishop's friends, and of active Churchmen, lay and clerical, including the Dean of Windsor, the Bishop of Ripon, the Bishop of Reading, Bishop Barry, Dean Hole; the Hon. and Rev. Edward Glyn, Vicar of Kensington; the Hon. and Rev. Francis Pelham, Rector of Lambeth; the Rev. A. J. Mason, Lord Norton, Mr. Henniker Heaton, M.P., and Mr. G. W. E.

Russell. In the bays formed by the projecting book-cases sat little knots of interested spectators. At half-past ten the Archbishop and his Assessors entered the Library, clad in their habits of scarlet cloth and white lawn. The Archbishop took his seat, having on his right hand his Vice-General, and beyond him the Bishops of Hereford and Oxford. On the left were the Bishops of London, Rochester, and Salisbury. The Archbishop opened the proceedings by reciting two collects and the Lord's Prayer, in which the whole audience joined. He then proceeded to deliver his written Judgment, premising that it had the full agreement of all his Assessors, except on one point, on which one of them disagreed.

The Judgment was, on the whole, highly favourable to the Bishop. It forbade the mixture of the Chalice during the service ; it required him so to stand at the Consecration of the Holy Eucharist that the Manual Acts should be visible to "the Communicants properly placed," and it forbade the Sign of the Cross at the Absolution and the Blessing, as "an innovation which must be discontinued." The other points it gave in his favour.

The Bishop had not been present when the Judgment was delivered, but at four o'clock in the afternoon the following message arrived by telegraph at Lincoln—

"Mistio in media celebratione signum crucis prohibita. Populus debet videre actus manuales. Omnia alia pro te. In necessariis victoria.

"PHILLIMORE."

The Judgment was received with a general sense of relief. It seemed in some details rather petty, and in

others difficult of fulfilment; but it was evidently the result of careful and independent enquiry into the liturgical history of Christendom, and the English Use before and since the Reformation. Above all, it did not found itself upon the decisions of the Judicial Committee. The Bishop at once complied with its requirements, and adhered to them all the rest of his life. "If any of my clergy," he said, "are brought before me on similar charges, I shall say to them—'I have had my head cut off on certain points; I request you to do the same.'"

And now congratulations flowed in, as aforetime sympathy had flowed. Mr. Gladstone said (on a post-card) to the present writer,—"Pray make my kindest and best respects to the Bishop. I hope, and incline to think, that some principles of deep moment have gained a ground from which they will not be easily dislodged."

The Episcopal Bench was not silent.

"My dear Brother,

"I have not read yet through the Judgment; but I have seen enough to wish to write and rejoice with you that such a decision has been given, not for your sake only, but for the Church of England's.

"I presume the Ch. Assn. will appeal.

"As regards the Manual Acts being visible, I feel much doubt whether, if that is the rule of the Church, it would not be more 'decent' to consecrate looking south than to turn half-round whilst standing in front of the altar. Only in that case the altar should be *square*, not oblong.

"Always yrs. very affectionately,

"Alwyne Ely."

"My dear Bishop,

"Well! I am glad there is nothing for you to go to prison about—even if you wished! What a fuss about nothing it all is!

"I don't suppose you have been much more anxious than other people over it, but it must be good to have it done with.

"Yours affectionately,

"George Southwell."

"My dear Bishop and Brother,

"I heartily thank God that your long anxiety is now so well over—for surely the result, whatever drawbacks it may have, is one for which to be deeply grateful. I earnestly pray that it may give us peace for many years to come—a peace which the Church Association will have no power to disturb, if the Church generally is content to accept the Judgment, however much individuals may wish that it had gone further, in one direction or the other.

"Pray do not think that this requires any acknowledgment whatever. I dare say I shall see you before very long.

"Yours always affectionately,

"W. D. Lichfield."

A kind word came from the Holy City.

"Jerusalem.
"December 16, 1890.

"My dear Lord Bishop,

"I am heartily glad and thankful on the issue of your anxieties and heavy trials. You have never been

forgotten *here;* at every Celebration in my Chapel I have used that short prayer for Unity which the A.P.U.C.* prints, in thought of you, and of the issues attaching to you. You must feel thankful that they *were* raised; as now, beyond the ultimate power of Civil Courts to repress, decisions are given which very greatly free the Church. The main points are gained; how far, on the 'Manual Acts' difficulty, we may make ourselves transparent, or stand askew, or how far the congregation may realize the importance of properly placing themselves, time, commonsense, and possibility will solve. And about the Mixed Chalice, time will settle that satisfactorily. And so in other things. I am thankful that the Archbishop has seen his way so far (the growth of strength in the Church will lessen the danger attaching to his *Court*): he has a good courage and good will, and a strong consciousness of duty.

"Very sincerely yours,

"G. F. POPHAM BLYTH,

"Bishop."

Sir Walter Phillimore, to whose skill and learning so much of the result was due, wrote as follows—

"MY DEAR LORD,

"There is, I think, much for which to thank God. The Archbishop has been courageous, learned, and painstaking. He has given you all the important things, and he has reduced (as it seems to me) those things which he has not given you to even less importance than they otherwise would have had by his manner of handling them.

* Association for Promoting the Unity of Christendom.

"Some *things* or rather *words* will grate. But the very fact that there are a few of such things will serve to emphasize the rest which is good.

"It is not a Judgment which the enemy will easily disturb, even should they attempt it.

"*We* owe a great debt of gratitude to Jeune for his help in the case.

"Ever, my dear Lord,

"Your devoted friend and Chancellor,

"WALTER G. F. PHILLIMORE."

Lord Halifax wrote, with characteristic enthusiasm—

"MY DEAR LORD,

"I must write one line to say with what relief I have read the Archbishop's Judgment, besides everything else, because of the good hope it holds out of peace, and the importance of its whole tenour, in a historical and theological point of view.

"There is one thing that makes me specially happy—it is that, whatever else may come now, all those difficulties which might have been most serious are removed out of your Lordship's way. *In exitu Israel*, and *Non Nobis, Domine*, express what I feel.

"I am satisfied that, if there is an appeal to the P. C., our line is clear—*not* to appear, but to let the Archbishop's Judgment stand on its merits. It will *never* be reversed—of that I feel sure.

"My dearest Lord, I am always, and more than I can express,

"Your most affectionate,

"HALIFAX."

"My dear Lord Bishop,

"I cannot refrain from writing one word to say how rejoiced I am that your prolonged anxiety is so far happily at an end. And how I hope that it may be the beginning by-and-by of a consolidation of ritual, etc., for the Church of England.

"Ever affectionately yours,

"W. C. E. Newbolt."

"My dear Lord Bishop,

"I feel quite sure I may congratulate you on the result of the Archbishop's Judgment, though all has not turned out exactly as you could have wished. It must have relieved you of a load of anxiety, and I think the whole Church of England heaves a sigh of relief. I am writing, of course, in ignorance of the exact details, and only from the newspaper summaries, but it seems to me that in many ways this Judgment will be a valuable one for the Church. I venture to think that their Lordships are mistaken as to the meaning of the Manual Acts, and why making the Sign of the Cross is to be condemned more than raising the hand in benediction or turning to the East at the Creed, I do not at present perceive. But upon the whole I feel truly thankful for the result, and hope you are not dissatisfied with it.

"Believe me,

"My dear Lord Bishop,

"Very truly yours,

"Geo. G. Perry."

"Beloved Father, and my very good Lord,

"I do hope we are not wrong in judging the result of the Lambeth proceedings as making for peace, free from the taint of any subservience to the utterances of the Privy Council.

"If it be so, may we not rejoice for you, and with you? At least we can be glad that the long painful suspense is at an end for you, and for this we are supremely *thankful*.

"May the Divine Guidance sustain and direct you in all your difficulties; and out of all these trials bring peace and comfort to Holy Church, and free space for you to continue your loving labours for our Master in the Church's own way.

"The suffering will not have been in vain, or the long weary waiting useless, if they have gained so much for us; and we may well believe our many prayers for the Church, and for you, have been heard and answered; if all be as well as we dare to hope it is.

"I must not weary you with further words, who have so much to do and to think upon at this time, but can only add that I am, as ever,

"Your grateful loving son,

"T. M. Kitchin."

"My dear Lord Bishop,

"I must write a line to say how thankful I am that the Archbishop's Judgment has liberated you from your anxieties, and secured to the Church so much that is precious of Eucharistic ceremonial. We have all been praying for the Archbishop, and now our Eucharists and prayers have been heard.

"I stayed last night with West,* who made some very telling references to the case in his sermon at S. M. Magd. this morning and exhorted his people to be thankful and to use aright the results.

"Believe me,

"Yours very sincerely in Christ,

"W. H. HUTCHINGS."

"MY DEAR BISHOP,

"I must send you a line, which is on no account to be answered, to express my own sense of deep thankfulness for the Archbishop's Judgment.

"It seems at first hasty sight to be notable for two things, both of them most thankworthy. (1) That we are relieved from the onerous duty of suspending obedience to a Court which, although faulty in principle and construction, is yet the most spiritual in its essence that we have had since the Reformation; and (2) That the Judgment presupposes throughout the continuous historical existence of the visible Society and is only intelligible on that ground.

"It seems to be unnecessarily puzzling to the Clergy and yourself on the subject of the visibility of the manual acts in Consecration, but that is just the sort of difficulty which, however troublesome at first, cannot but settle itself through common sense and common convenience. Even if the Privy Council maintain both their jurisdiction and their opinion (which God forbid), the position of the Church is far clearer than it was a week ago. It is one thing to have unauthorized opinion, however learned, on your side against constituted authority, however questionable. It

* The Rev. R. T. West, Vicar of St. Mary Magdalene, Paddington.

is quite another thing to have the deliberate Judgment of an ecclesiastical tribunal admittedly second to none in learning and knowledge of the subject-matter. I only hope that our friends will keep their heads now and not be unduly elated and not unduly fractious.

"Ever affectionately yours,

"HENRY O. WAKEMAN."

"MY DEAR BISHOP,

"I must write you one line to say how heartily glad I feel at the *line* taken by the Primate in his Judgment. It is difficult to apprehend its bearing fully from the scanty report in the daily papers. We shall have more in *The Guardian*. Meanwhile do you contemplate any direction to your clergy as to the *coram populo* Breaking of the Bread? With all respect for the Archbishop, I cannot think his interpretation reasonable. But old Bishop Phillpotts, long before any P.C. decisions, used to turn round with the Paten at the moment of breaking, and Bishop Wilberforce in later years moved the Paten laterally on the Altar so as to bring it within sight of the people. . . .

"Yours ever affectionately,

"ALFRED POTT."

"MY DEAR LORD BISHOP,

"Thousands and tens of thousands will be thankful for the relief that comes of this Decision—to yourself especially.

"The Court, however, seems oblivious of the fact that the

Manual Acts were not ordered in the Prayer Book for 100 years, and yet were enjoined by Convocation.

"Further, how can the 'Mixture' be before the Service?

"(1) A Priest cannot tell how many communicants may come into the Church, and therefore cannot judge of the quantity of wine required.

"(2) If he puts the wine into the Chalice before the Service commences, he violates the Rubric before the Prayer for Church Militant.

"'Sufficient unto the day is the evil thereof.' But those who use that Scriptural, ecclesiastical, and expressive symbol—Incense—must look out for 'Rocks ahead.'*

"I am sorry to hear that work and worry have impaired your Lordship's health.

"May God restore all to you is the prayer of

"Yours most sincerely.

"C. S. Grueber."

"My dear Lord Bishop,

"I must allow myself the joy of thanking God, and you, for the triumph of the cause you have so nobly defended. May God spare you to England many, many years!

"With deeply respectful affection,

"Your Son in Jesus Christ,

"W. H. Cleaver."

"I only heard this morning after early Communion of the result of the Archbishop's Judgment, and I venture at

* A shrewd prophecy, fulfilled by Archbishop Temple in 1899.

once to tell you we all from our hearts thanked God for it, because, if my informant has read the Judgment rightly, it is almost entirely in your Lordship's favour and is a favourable response to all our prayers. And thus, my Lord Bishop, I also venture to think the New Year's *Text* * (Jeremiah i. 19) was a true Oracle to comfort our hearts concerning the coming suit."

"May I, without officiousness, venture to say one word of the deep thankfulness which we must all feel since reading the Judgment? One cannot help thinking that 'it is marvellous in our eyes,' as being 'The Lord's doing.'"

"It *has* been a glad morning to-day, to say thanksgivings for the prayers heard. And it is thankfulness to trust that the strain for you is over. It *was* nice to see and hear you once again at Chesterfield the other day."

"May I be allowed to offer you my sincere congratulations in the grand and noble stand you have made for the Church, and still more for the great victory gained for the Catholic Faith, which is so dear to the hearts of true churchmen?

"May our dear Lord pour down in abundance the blessing of His Holy Spirit upon you and all committed to your care, that you may be strengthened and supported in all future trials."

"You will, I know, be inundated with letters, still I cannot refrain from giving expression to my devout thankfulness that God has not only given you strength to bear the

* Commended by the Bishop to his Diocese.

strain of this long and anxious trial, but also so successful an issue. The Church has indeed cause to be grateful for your help and defence at so critical a period of her history.

"Long after I and many another of us have passed away, will your name be honoured as men ponder over this time.

"Surely some of our extreme clergy will not be so foolish as to force on ritual to its utmost limits, because, as your Lordship knows only too well, the better part of our High Church laity neither like nor approve of excessive ritual.

"Would it be presumption on my part to offer the suggestion that your Lordship should issue a Pastoral; which I feel would be helpful not only to our own Diocese but to the Church at large?

"Forgive my troubling you with this letter. May your health be long preserved that we may have the guidance of your fatherly counsels, and may we all prove more worthy of you."

"As an humble layman and just expressing my own opinion on the Archbishop's Judgment *re* your Lordship's case, I venture to think we ought to receive it with the utmost gratitude and thankfulness.

"It seems, my Lord, to be a Judgment upon which (I believe) a basis could easily be built which might ensure to us and our dear English Church a sure and permanent peace. If only wise and common-sense counsels prevail, an agreement might be come to and which should prove acceptable to all our Right Rev. Fathers in God; so that, in the future, there would never arise a cause for these unhappy persecutions, provided each party (so to speak) held loyally and honestly to such an agreement."

"I am most thankful for what the Papers call your 'acquittal,' for I am sure it must be a great relief to you. And, whatever happens now, the Decision must, I think, be an immense gain to the Church of England. I wish the Archbishop had seen his way to decide in favour of the Sign of the Cross, as the rejection of such a very primitive and Catholic ceremony can hardly, I fear, raise us in the eyes of Christendom."

"It really seems as if through your instrumentality harm had been turned into good; and we can now look on with a feeling of practical security at what may hereafter come, whether from any appeal to the Privy Council, or from other assault on the rights of the English Church as maintained by yourself. When you were kind enough to invite us to stay with you nearly two years ago, the shadow of the Trial was already upon you and your cathedral city. And now I should think there would be no place more heartily rejoicing in the result than Lincoln, and, indeed, your whole diocese."

The following letter seems worthy of reproduction in its entirety—

"My Lord Bishop of Lincoln,

"Reverend Sir,

"I have been anxiously waiting to hear Archbishop of Canterbury's final Judgment upon your Lordship's unfortunate case, now that it is given, just as I expected when I left London April last.

"I must congratulate you and Sympatise with you.

Meanwhile, allow me to point out a very valuable point in Archbishop's concluding remarks, which every good Christian must appreciate as an undoubted truth, viz., 'It is not decent for relegious (so-called) persons to hire witnesses to intrude on the worship of others for the purposes of Espial. . . .' Just so, this very hired individual no doubt went to church on that particular day, dressed very neat, his hands covered with best kid (may have been wolf skin) gloves, and high silk hat in the bargain, and took good care to appear in the eyes of every body else there, as though he was one of the good Sheep among the flock of the *Good Shepherd*, while he really was a wolf in sheep's clothing, and his heart full of mischief and deceit. It is to horrid to think of to stand in the midst of the congrigation of true warshippers, who bileeve that there Redeemer is present in Spirit (as God is Spirit so He may be present in Person) and presiding on the altar and listenning to there supplications and wants, yet the fellow is there with intentions to try and catch any little mistakes that may unintentianly accur (as we are not all *Infaliable*) in the celebration of the Holy Communiun, so that he may make use of, to gain his point or to make his fame before mankind. This kind of men I can compare to no other than Judas, who while he was with the rest of the Disciples at our Lord's Supper, appered like the rest in outward apperance, but inwardly the devil was in his heart. Now that he is found out and the shame is up on him and God's Grace and his Mighty Hand and protection with you, he ought to go and throw the price he had recieved for so evil and unchristian doings, at the feet of his employers, and then instead of hanging himself as Judas did, he may come forward and bow himself down before you and ask

your forgivness and receive a Blessing in return. I am sure you will not refuse *him* or *them*.

"With all my heart I wish you sucess in all your endeavors to revive ancient church rights.

"I belong to one of the most ancient Christian Churches of the world. The Holly Apostolic Church of Armenia (Gregorian). And I have sent by this day's post a copy of Liturgy of our Church, Armenian and English, I trust you will find useful, it was prepared in 1887 by my Dearly beloved friend Rev. Essaian, then Chaplain in London, and now he is with our Catholicas in Etchmiadzin Monastery. This Monastery and Church was built by St. Gregory the Illuminator I believe about beginning of 4th Century. Just at the foot of the Mount Ararat. And please accept this Liturgy as Token and remembrance of this eventful and cruel persecution, &c.

"I am, Reverant Sir,

"Yours faithfully,

"M. J. Paul."

"P.S.—Bishop Blyth is working now in Jerusalem, I think in the right direction, & has made considerable progress and some changes have taken place since his arrivel. And he is grait friend of our Patriarch, several times has visited St. James's Cathedral, and I know in one accasion he occupied Archbishop Chair. Please kindly excuse my scrawl.

"The same M. J. P."

The Bishop's former colleague in the Chapter of Christ Church, the devout and learned Dr. Bright, Regius Professor of Ecclesiastical History at Oxford, sent an interesting commentary on the Judgment.

"Christ Church.
"November 22nd, 1890.

"My dearest Bishop,

"I have read the Judgment, and am, on the whole, very thankful for it.

"The prohibitive points, as far as you are concerned, appear to me to be such as you may very well, without any protest, demur, or difficulty, accept. Let us see what, in that case, you would have to do.

"1. You would have to mix, or cause to be mixed, the Chalice in the vestry before the Celebration, and not at the altar or credence during the Celebration. This is substantially the Eastern practice. There is no serious difficulty, that I can see, in conforming to it; and I cannot but admit that the 'public mixing' is an additional ceremonial *act*.

"2. You would have to raise your hands in breaking the bread so that the action should be seen. This is perfectly easy, and may be done by an elevation of the arms so that the broken parts may afterwards be seen in your two hands, and the Chalice may be held first to the right and then to the left, you retaining the eastward position. I think there is much force in the Archbishop's argument that visibility of ritual action, as a general principle, is intended by the Church, and that one must, not only not intend to conceal, but must intend, and so act as, not to conceal.

"3. You would have to give the absolution and the benediction without the Sign of the Cross. Well, I think it is intrinsically better to give both with a simple uplifting of the hand. As to absolution, I don't for a moment suppose that priests among us, who absolve privately, always use the Sign, and the *first part* of the Roman absolution in private is uttered with a mere elevation of the right hand. And

absolution is closely analogous to benediction, which our Lord Himself gave with uplifted hands; and the idea of '*pouring out*' the blessing is better symbolized *thus*.

"I am greatly relieved by the retention of Altar Lights. Their extinction, had it been ultimately enforced, would have been keenly painful to many. The argument which I myself used—that the prohibition of them by an Order in Council after the legalization of the First Book, implies that they were thought legal before—is, I see to my great satisfaction, affirmed by the Primate; and he adds what I did not know, that this 'Order' was only an unauthorized draft.

"We have escaped much distress, and with it much serious peril. It is a matter for thankfulness; although one cannot cease to think that the constitution of this Court is unprimitive, and that its working might be grievously abused—under another Archbishop. However, 'sufficient unto the day!' We may be thankful for our present Primate, while he is on the throne of Augustine.

"I do not consider that individual priests, say, in this diocese, are canonically bound to conform to the Judgment (if they are not personally satisfied with its rulings) until it is pressed upon them by their own Bishop. For otherwise the Archbishop would be 'Ordinary' of the priests in all dioceses of the province: which is out of the question. If I could conceive myself in the position of a priest in the diocese of Canterbury, I think I should conform at once, treating the 'Judgment' as a lawful admonition from my own Bishop.

"For the diocese of Lincoln—what should be the course taken? If I am to state my own mind, it would, I confess, point to some declaration on your part, in the form of a

Pastoral, or otherwise, for the information of your own clergy and laity. Fénélon, in a very much graver case, announced in his cathedral his acceptance of a papal censure. To be sure, he was a 'Papist' diocesan; and his obligations to Rome were of a more stringent kind than those of a Bishop of Lincoln or Oxford to Canterbury. Still, if you yourself resolve—as I hope—to conform, it would, I venture to think, be entirely and conspicuously consistent with your whole line, and would illustrate your position in the face of the whole Church with very good effect, if you were openly to say so to your diocese—I will go a step further—and if you were to express your wish that the Clergy under your obedience should follow your example.

"The tone of the *Times* in its comments is much more pacific than I expected: and it seems to indicate that public opinion would not favour any restriction of liberty within narrower lines than those traced by this Judgment. This being so, we should all gain by showing a disposition to accept the Judgment on proper occasions: and, if you were to set an example, *and to tell your Clergy as much*, you would do more than any one has yet done to vindicate our side from the charge of ecclesiastical *ἀνομία*, and to exhibit real 'solidarity' with a Primate who has thus justified many hopes, and dissipated some apprehensions.

"Ever your most affectionate,

"W. Bright."

As soon as the Archbishop's Judgment was delivered, the Bishop prepared a statement on the subject, which he submitted in proof to Canon Perry.

The Canon replied as follows—

"I think the Paper you propose sending round your Diocese would be extremely valuable, if for nothing else, yet to show the thoroughly Christian spirit in which you accept what is not altogether the most satisfactory solution for you. I am sure it would only tend to increase the affection and respect of your clergy for you." *

"Read and Others" duly gave notice of appeal from the Archbishop to the Judicial Committee. Some of the Bishop's advisers urged him to defend his case before that unhallowed tribunal, and he sought advice from a few trusted counsellors, among whom was Dean Church. We have been told that the "character and contents" of the Judgment brought the Dean "the last flash of happiness before the end." He said—"It is the most courageous thing that has come from Lambeth for the last two hundred years." But the Bishop's question about appealing came too late. The Dean was already very ill, and he died on December 10.

On December 5, the Bishop wrote to consult Sub-Dean Clements, adding these words—

"On the whole, Church-people are, I think, thankful for the Judgment. I am, myself, very thankful for the true Principles upon which it has been based.

"If the Judgment is allowed to stand, I shall most gratefully 'turn to,' with fresh spirit, to work up our diocese to this level, and endeavour to persuade some of our friends to be guided by real Church Principles in these matters, instead of their own fancies and feelings. We must not pull *either* side up too sharply, as there has really been no true Church order given us.

* See p. 200.

"I am no Ritualist, as you know; but, where the doctrine is sound, I rejoice that our simpler (and, I believe, often better and holier) brethren may have the help which sound and sight may be to true devotion.

"Good-bye, dear Sub-Dean; my life has turned out very differently from what I expected when I was a happy curate at Wheatley, and wanted nothing more.

"Forgive all my many shortcomings, and let me have your prayers that I may try to do to the end what God, in His goodness, has prepared for me to do."

(*To the Rev. J. T. Athawes.*)

"Your sincerely kind letters always have a peculiar pleasure for me, taking me back to my happy Wheatley days. D.G. I am happy still, and have had, and still have, very much to be thankful for; but the simple life at Wheatley, and the affection of the people, were more congenial to me than this public and controversial life. Perhaps it is this very frame of mind that has (thro' God's answer to many prayers of good people) made this time of trouble comparatively easy. I have had, I am thankful to say, very little worry. My only desire is to do God's will and not to hinder or harm the work of the Church.

"I enjoy my own regular work exceedingly, which is really pastoral work. I hope all is being overruled for good, so as to help the poor people to understand better what the Church is and what Blessings God has promised for us in the Church of England. I am very thankful that the Archbishop based his Judgment on independent Enquiry, and not on P. C. decisions. That is a most valuable point for us, and my own people have been most kind and loyal.

"I suppose the Church Association will appeal, and we cannot, of course, say what the result will be. But many think they will not overthrow the Judgment of the Archbishop and his six Assessors. It will be a crisis, if they do, greater than we have yet seen.

"We must pray to be guided aright."

In the Lincoln *Diocesan Magazine* for January, 1891, the Bishop published his statement, in the following terms—

"*To the Archdeacons and Rural Deans of the Diocese of Lincoln.*

"My Reverend Brethren,

"At our usual Annual Meeting of Archdeacons and Rural Deans last July, the first subject on our Agenda Paper was, as you may remember, 'Statement by the Bishop on the Archbishop's Judgment, if delivered.'

"His Grace had not then delivered his Judgment. Now he has done so.

"I have, therefore, thought that it might be agreeable to you if I should now do, by this letter, what I had intended to do orally at our meeting, had it been possible.

"I would say then that (while retaining the opinion that 'a trial of a Bishop in Synod would be more in accordance with ancient precedent, and more satisfactory to the Church at large'), I am most thankful to have at once been able conscientiously to comply with his Grace's Judgment, and to discontinue those actions of which he disapproves.

"The following points appear to me to demand especial thankfulness—

"1. That the Judgment is based on independent inquiry,

and that it recognizes the continuity of the English Church.

"2. That the Primitive and all but universal custom of administering a Mixed Cup in the Holy Eucharist has been preserved.

"3. That the remaining Elements may be reverently consumed, by the cleansing of the vessels immediately after the close of the Service.

"4. That it is allowable, by the use of the two lights, and of singing, during the Celebration of the Holy Communion, to assist the devotions of our people.

"With regard to the Manual Acts, I defer to the construction which his Grace has put upon the Rubric.

"Similarly, with regard to the use of the Sign of the Cross in pronouncing the Absolution and Benediction (however harmless and edifying that might be to my own mind), I shall, in deference to the ruling of his Grace, no longer practise it.

"While the points that have been given in my favour are declared to be lawful, it is not intended that they should be obligatory. You, my Reverend Brethren, are well aware that I have never desired to enforce unaccustomed ritual upon any reluctant clergyman or congregation.

"At the same time, I earnestly hope that this authoritative utterance of our revered and beloved Archbishop will tend to remove the suspicion of lawlessness, and unfaithfulness to the Church of England, which has unhappily arisen in some places with regard to points of ceremonial observance. My prayer is that this Judgment may be for the greater glory of God, and for the edification of our souls in unity and peace.

"Thanking you for your prayers, and your loyal forbearance.

"Believe me to be

"My Reverend Brethren,

"Always yours sincerely and affectionately,

"EDWARD LINCOLN."

The following Reply was returned through the Suffragan Bishop of Nottingham, by the Archdeacons and Rural Deans—

"*To the Right Reverend the Lord Bishop of Lincoln.*

"We, the undersigned, have the honour to acknowledge your Lordship's letter addressed to the Archdeacons and Rural Deans of your Diocese, signifying your loyal acceptance of the Judgment lately delivered by his Grace the Archbishop of Canterbury, and thank you for the same.

"Believing that perfect uniformity of ceremonial in conducting the services of our Church is neither possible nor ever desirable, so long as the variations do not exceed certain fixed limits, we beg to express our gratification at the Archbishop's wise Judgment, which, we trust, will tend to promote peace in our Church, inasmuch as it sanctions further liberty of action on the part of her clergy with respect to certain points, hitherto considered to be doubtful, without compelling or even urging any to alter their accustomed usage; and also because of the wholesome counsel it gives the Clergy as to using the increased liberty allowed them, without due regard to the sentiments of their parishioners.

"In conclusion, we beg to assure you of our thankfulness for the good example your Lordship has set us in your

own person with respect to the Archbishop's Judgment, by your loyal compliance with it, and your expressed intention of accepting the directions which it contains.

"Praying for a blessing upon yourself and the holy work committed to your charge,

"We are, yours most faithfully."

The following letter belongs to the winter of 1891, and that which succeeds it to 1892; both show the Bishop's beautiful detachment from the worries of the Trial.

"I am glad the violets did not come, as I got a longer letter, and a written record of the kindness which they were in their silence to represent. If they had come, I should have had only a card with 'Mrs. Clements' Compliments,' so I gained. It is most good of you, and the dear Sub-Dean, to continue to make my life here so pleasant. I only wish I were more fit for it, and more able to help you all. However, God can take away as well as give, and so we must go trustfully and brightly on 'While we have time.'

"I hope you get some of this delicious sun in your rooms. My room is really like the Riviera."

"My dear Brother's * death is a great blow to me. We were brought up together, and I had the greatest admiration and affection for him; and often have felt ashamed at the publicity of my own life compared to his life of retirement. But, indeed, he was not without his reward, for nothing

* The Rev. Walker King, Rector of Leigh.

could exceed the reality of the affection and devotion of his people. I never saw such sad grief. He had a wonderfully tender way of dealing with people, never crushing the natural life, but guiding and leading it up. He and his family were part of the family life of the whole Parish.

"It was a great privilege to see what an English Parish Priest can be, and do, on the simple English lines. I must try and follow him. I do not feel equal to going abroad now, but I hope, please God, to be ready for the autumn work. Indeed, I hope it will give me new freedom and strength, for there is something very clarifying and strengthening in sorrow."

It was soon decided that the Bishop should have nothing to do with the Appeal; so "Read and Others" went on without let or hindrance. The balance of the Defence Fund was allocated thus :—part to Diocesan purposes, part to the endowment of a Suffragan Bishopric at Capetown, and part—a small amount—to the erection of two statuettes in vacant niches of the Palace Chapel. "So," as the Bishop observed with his quiet laugh, "the prosecution has done some good, after all." The appeal was heard in June and July, 1891, and the Judicial Committee, which proceeds deliberately, dismissed it on August 2, 1892. Once again the stream of congratulation flowed, and with scarcely less volume than before.

Dr. Bright wrote—

"Deo Gratias! That, first of all. . . . One breathes freely, at last. I feel disposed to run up a hill—let us say, up Steep Hill, if one were in the Lower City of Lincoln;

or it would be nice to roll down the slope in the Palace Garden."

The venerable Bishop of Chichester, Dr. Durnford, now in his ninetieth year, wrote thus to his younger brother in the Episcopate—

"Although I know you to be patient, and possessed with a real trust in God's righteous dealings, still I could not but feel that the issue of the Appeal would be a relief to you.

"I was, as you know, one of the Assessors,* and for many weary days listened to the subtleties of hostile advocates. There was much in the words, and yet more in the manner, of the Judges which led me to hope that they would take an honest and independent course, without being trammelled by previous decisions; and I need not say that my advice to them was directed to the support of the Archbishop's Judgment.

"For the Archbishop's sake, whose character will rise by this appeal, for the Church's sake, for your sake who have suffered so much, and for my own sake, I rejoice at this issue, and thank God for it."

Bishop Thicknesse, of Leicester, wrote—

"Pray do not trouble to reply to the cordial congratulations which I must really offer on the improved state of things your Lordship has worked out for the English Church. May you see in long and happy days the fruit and reward of that Courage for God, which so many of us

* The others were Bishop Jones, of St. David's, and Bishop Maclagan, of Lichfield.

wish for, but do not attain. . . . I will only add, May our younger Brethren have the wisdom given them to draw in their horns at this juncture—not to abuse the liberty you have won for them—and to believe that 'we are none of us infallible, not even the youngest of us.'"

Bishop Doane, of Albany, wrote—

"I do not know whether you remember a morning on the terrace at Farnham Castle, when you and I and Salisbury and Ripon were walking during the last Lambeth Conference, and I begged you to come to be with us during the General Convention in October, three years ago, and you told me then that you expected to be in prison, and could not come? Now you are out. I thank God that even the Privy Council, which none of us attach much importance to over here, has been guided to do the decent thing in sustaining the dear Archbishop's weighty and admirable Judgment. I know, of course, that, in certain ways, you have not let yourself be worn and worried by the delay, but it has been very trying to those of us who love you dearly, as I do, and I had to telegraph you yesterday how infinitely thankful I am for the result.

"Now that the prison-bars are down, and the gates are opened by the angel (by which I do not mean the Privy Council!), won't you remember that America is over here, that the passage is a very quick and easy one, that our General Convention meets in Baltimore in October, that you would be welcomed here with the warmest of welcomes, and that, if you can come and when you can come, nobody will be more glad and thankful to see you than

"Your very loving brother."

Dr. Gregory, Dean of St. Paul's, wrote—

"Let me congratulate you and the whole Church upon the Judgment delivered last Tuesday. I do think that it places us in a position where we ought to be able to attain peace on ritual matters. And for that there is terrible cause, for I hear upon all hands that, where ritual is much developed, it not infrequently happens that everything else is neglected—schools uncared-for, people unvisited, and the mass of the people estranged from the Church.

"Do you not think that the time has come when a basis might be found? You have been the champion, who under great difficulties has won a great victory. Could not you in your diocese call the ritualistic clergy to a conference, and get them to agree about what might be done, so that the present victory may not be turned into an opportunity for men going greater lengths?"

Canon Newbolt wrote—

"I feel that I must write one word to say how thankful I am that your anxiety is at last removed, and the burden taken from the neck of the Church, which put her in a false light, as a law-breaker, before the ordinary Philistine. I painfully feel that a few years ago you would have had a letter from this house,* which would have been a treasure and a help. How glad he would have been at the fall of the Judicial Committee!"

Dr. Wilson, Warden of Keble, wrote—

"Sincerest congratulations on the end of the suit, in which you have, I fear, had a protracted anxiety. You

* 3, Amen Court, E.C., formerly the residence of Dr. Liddon.

can feel that you have done lasting service to the Church by the line you have adopted—and I trust that none but very strong partizans will be otherwise than satisfied with the result. Without outraging Low Churchmen or even Puritans, it strengthens the Church contention and cause."

Lord Halifax wrote—

"One word of the heartiest congratulation. I am so thankful, so rejoiced, and most of all and beyond everything else, because of all the trouble and annoyance this decision of the P. C. saves the 'Bishop of Lincoln.' I can't help taking a malicious pleasure in thinking of the feelings of the Church Association; but *Deo Gratias* first of all and before all."

The next letter came from Ely Theological College—

"I must write one line to say how thankful I am at the result of P. C. decision, which I heard by telegram this morning. It is an epoch of strife closed, I hope. It must be cause of thankfulness to you to feel that the things you have contended for the clergy can now give their people without fear of being harassed. "He shall rain *snares*'—it came in the Psalm this morning. Certainly it is a nemesis on the Church Association. I am hoping to come to you one day this week, but I am not yet sure which day I can get away."

This from Mürren—

"I must send you just one line to say how very, very grateful I am for the end of your long trial and trouble. I

do hope and pray that now by God's mercy you may almost renew your youth. I hope you will do as you almost said you would at Easter, put some Bishop in charge at Lincoln and get a long rest, and then, if it may be so, you may yet have much to do for the Church. One can scarcely realize yet what good may come to you out of all your trouble."

This from Sydney—

"We have just had the English papers which tell us about the Judgment, so I am writing a few lines to say how glad I am that the worry and anxiety of it all is at an end for you.

"I can see, as Lord Halifax says, it saves us from all complications with the State, for, if the Privy Council had been against the Archbishop, it would have been full of trouble for us all.

"It is strange the small interest it excites here. The papers have not had *a line* about it. The only reference to it was a cablegram when the decision was given. Papers out here are in the hands of Dissenters or R.C.s, and are against the Church of England entirely."

The following letter from the Bishop to Mrs. Clements shows his sense of relief at the termination of four years' worry—

"It is indeed a very great relief, and I am most truly thankful. I am most thankful to be spared the pain of seeing the diocese split in two, as it might have been.

"Perhaps a better and a braver man would have rejoiced at fighting in so good a cause; but my little experience has taught me that suffering is a very disturbing

thing, and requires more grace than most of us possess; so that I am very thankful to be let off. It is also a great satisfaction to reflect that this last Judgment of the Privy Council has been won for the Church *by the Church*. I mean that it is an acknowledgment of the general spread and power of Church life which it was felt it would be unwise and unsafe to go against.

"Now we must work quietly and trustfully on, and teach the people that we are not lawless, or Romish, but loyal English Catholics.

"Pardon this little homily.

"My dear sister and all the seven children are here, which is a great delight and rest to me. We have tea and Lawn Tennis this evening, and to-morrow we are looking forward to a long day in the *Dukeries*."

On December 30, 1892, the Bishop wrote thus to the Sub-Dean—

"Your letter is indeed much too kind, but I hope it may encourage me to persevere and to give myself up to do God's Will more carefully than I have hitherto.

"All the publicity of the last four years has been most unexpected and painful to me. I trust it will be overruled for good. If it please God, I shall be thankful to live on and work. I have, indeed, very, very much to be thankful for, and among my many Blessings I shall always remember your forbearing, helpful kindness. I think this week has been one of the happiest I have spent for some years, *Deo Gratias*.

"May God bless you all, thro' the New Year, ever on and on."

CHAPTER VI.

CALM AFTER STORM.

The meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

PSALM XXXVII.

IN one respect the pæans of the Bishop's friends were too loud for the facts. He had indeed justified his own position, and had vindicated a moderate ceremonial; but the victory had not been won without heavy cost to himself. Though he had been kept quite well and calm during the preliminaries and the actual Trial, he was ill after it was over. He became visibly older. His writing was impaired by some nervous affection of the hand, and he seemed to lose something of his buoyancy. Down to the time of the Trial, his life had been calm and easy: now he had been through the furnace, and the smell of fire had passed on him. He was to some extent an altered man, and from that time forward there was a going softly all his days; but it was a going softly which did not impede—rather, perhaps, enhanced—his ministerial efficiency. As he gradually recovered health and strength, he seemed to find increasing joy in his purely pastoral work, and hearts were opened to him, all over the diocese, which aforetime had been closed, or at the most, ajar. There was a general sense that he had been persecuted; made a scape-goat for the faults of others; hardly, and not quite fairly, used.

But his absolute simplicity and sincerity had now been made visible to all men, and he could say with St. Paul—"From henceforth let no man trouble me, for I bear in my body the Stigmata of the Lord."

One who was closely associated with the Bishop in his diocesan administration says that "his great work in the diocese, as in his previous life, was to render the Church of England more spiritual, by deepening the spirituality of the clergy." On the day of his enthronement he said that, in his view, the object of a Bishop's work was to carry on among his people "the Ministry of Reconciliation." To a friend he said, with that winning earnestness which was part of his charm, that "what he wanted to do in the diocese was to draw men to Christ, that they might be nearer to God, and nearer to each other in the unity of His Holy Church." For the clergy he had a special care, evoked by their special needs. He knew the injurious effects on character often produced by short days in a cold climate; by solitariness, dull surroundings, poverty, and domestic gloom. From his death-bed he sent a message to a young architect—"Go on building houses with sunny rooms for the clergy." A clergyman, who had taken a Family Living in Lincolnshire some thirty-five years ago, said to the present writer—"My clerical neighbours are exhaustively divisible into three classes—those who have gone out of their minds, those who are going out of them, and those who have none to go out of." And to intellectual failure, moral aberrations were sometimes added. All this Bishop King knew, and lamented with his whole heart; but he did not stop at lamentation. He so ministered discipline that he forgot not mercy; and was so merciful that he was not too remiss—though this was,

of the two errors, that to which he more inclined. He knew that faults of life, as well as pastoral short-comings, often result from material misery; and he promptly turned his attention to the question of clerical incomes. He was convinced that the law against pluralities must be modified, and that, when the income of a benefice had sunk to vanishing point, the incumbent ought to be allowed to hold another in conjunction with it. Pending this change of the law, he did his utmost to extend the "Poor Benefices Association," himself subscribing most generously, and doing all he could to enlist the sympathy of the laity. While seeking thus to improve the incomes of the clergy, he strove also to lighten their labours by developing the work of Lay Readers in scattered villages and hamlets. On the Divine principle of seeking first the Kingdom of God, he gathered the clergy together for "Quiet Days" in different centres of the diocese, and once a year invited them all to a Retreat in the Cathedral. No record of his episcopate, however brief, could omit the extraordinary impression made by the Retreat, which he himself conducted, in 1890. To many it was the first day of a new life.

In the *Scholæ Cancellarii* at Lincoln, he took a lively interest, endeavouring, by more careful preparation for Holy Orders, to raise the spiritual tone of the on-coming generation of the clergy. To a former student of the "Scholæ" he wrote, in 1901—

"Will you help me and others by giving the addresses to the candidates at the Advent ordination in my Chapel?

"It would be very nice to see the work of the Hostel flowing back again and helping those whose need of help you so well understand. You remember how Dante found that what he thought a river of light, flowing on and

on, was really a lake, the stream coming back to its source. So it is most fitting that you should come back and help us."

He founded a Diocesan Sunday Fund, with the threefold object of Church-Building and Restoration, Spiritual Aid, and Education. For the promotion of good living among the laity, he furthered the formation of local Guilds, and linked them together in a Diocesan Guilds' Union. He preached the gospel to the poor by frequent Parochial Missions. In tender care for the fallen, he founded a Home of Rescue at Boston, placing it under the charge of the Wantage Sisters, and he encouraged the Church to take over another (which had been conducted on undenominational lines) at Lincoln. Something has been said, and more will be said, about his activities in the rural parts of his diocese; but the visible memorial of his episcopate is the "Grimsby Church Extension Society."

Thus, for twenty years after the Trial, Bishop King lived his quiet but cheerful life of active beneficence, wholly given to the diocese, except when he was seeking his annual refreshment amid the snows of Switzerland or the picture-galleries of Italy; and rich in the love and reverence of all who were bound to him by the ties of blood, friendship, or duty. "He is adored at Lincoln," said Archbishop Benson during the Trial, and the adoration did not grow less or colder with years. Everywhere the Bishop was the most welcome of guests; and, being by nature much given to hospitality and endowed with the most perfect manners, he excelled as a host, whether at a dinner or a public luncheon or a garden-party.

"How am I to know if I am converted, Mr. Moody?" said the awakened lady to the American Evangelist. "Ask your servants." was his apt reply. The writer is

allowed to give the testimony of one who served the Bishop for thirty-five years—"He left all his household affairs to me; never once the whole time I was with him ordered his own dinner, but would always tell me anything he did not like; but, as a rule, he used to say, 'Everything was very nice.' He so enjoyed good Soup and good Calves' foot Jelly; and if he was away on his Confirmations, he was always glad to get home. He used to tell me, 'They put me in their best bedroom, and it's cold.' He always liked his bedroom temperature up to 60 degrees. He was always called at a quarter to seven, and he was down in his Chapel at 8 o'clock for communion. He was always cheerful and kind, and thought of others before himself. On his eightieth birthday he gave each servant his photograph, and put them in frames himself; and we made him a present of a hat and gloves.

"The Old Palace was a Happy Home. He always gave an address to his servants in his private Chapel every Friday night when he was at home. He always gave each servant a book in Lent, and, when he came home after his holiday he had once a year abroad, he always brought each servant a little present. I might add, when we had been at Lincoln ten years, he gave me a gold cross and chain set with pearls in memory of April 25, 1885, the day he was consecrated. He was always so thankful for what I did for him."

There is a pretty peep into domestic life, and, in the matter of the Chapel, it may be amplified from another source—

"There was a daily Celebration in the Palace Chapel, the Bishop or his Chaplain celebrating. Lights were used

and plain linen vestments worn. During the octaves of great Festivals, however, coloured vestments took the place of the linen ones. Some one once alluded in the Bishop's hearing to a possible pacification in Church matters, if linen vestments were made the maximum of ritual. 'It will never do,' said the Bishop. 'We live in an age of decoration. Look at the working boys in the streets, how elaborate are their Sunday button-holes! It is in all matters, not merely ecclesiastical ones, that the spirit of adornment has caught hold of us, and unless there is positive wrong in any of these things, we have no call to repress them.'

"On Sundays the Bishop always attended the eight o'clock Celebration in the Minster. On great Festivals he was the Celebrant, and wore Cope and Mitre, but at other times, when not celebrating, wore the ordinary episcopal robes. At 10.30 he came again to the Cathedral for Mattins and Second Celebration. At this latter he always remained, whether the choir did or not, and always gave from his throne the Absolution and Blessing. His 'Treasury of Devotion' and 'Christian Year,' were, I think, his constant companions at these services—the latter he would study in any interval, or when, as was the case in later years, the sermon was inaudible to him. For Confirmations, Consecrations, etc., in the diocese (unless he had reason to think the particular parish would not like them) the Bishop wore Cope and Mitre.

"As to Eucharistic Manuals, I am convinced that the 'Treasury of Devotion' was the one he preferred, and, as I have said, he constantly used it. For those who might find this book too difficult I have known him suggest 'Helps to Worship,' and 'Before the Altar.' The

Bishop once told me that he used the Prayer for the Church Militant privately, during the Communion-time.

"Some of the more recent Manuals he unreservedly condemned, as being disloyal to the Prayer Book. Indeed, I do not think he cared much for any of the little books that have been in circulation the last few years, so far as any of such were brought under his notice. He also disliked the tendency, which has been apparent in late years, to regard the Eucharist as merely a means of raising us *up* to our Lord. He once said—'We must realize His Presence down with us here, first, before we can follow Him upwards.' I know that just at that time a well-known book on the Holy Eucharist had appeared, emanating from (what would be called) his own school of thought. The Bishop disapproved of it because he thought it deficient in bringing out the fact of our Lord's Presence amongst us, and dwelling too exclusively on His leading us upward.

"He was firm in maintaining the right of the penitent to seek relief from his sins in Sacramental Confession. As to putting a stop to the practice, 'You might as well talk of stopping the atmosphere,' he used to say. Those who came into the Bishop's study on days preceding the great Festivals, must often have observed his surplice and stole lying on the chair next the faldstool. And when agitation was being carried on, both against Confession and against Catholic Doctrine generally, his remark was: 'I am not going to be moved. I have studied the question too long to go to school again.'"

At this stage, perhaps, may be suitably inserted some short extracts from the Bishop's letters to people in various forms of perplexity and sorrow, or at special crises of their

lives. They are taken almost at random from a mighty pile.

To a priest about to take monastic vows—

"God bless you in your new effort to serve Him, and help you to know and do His perfect Will more and more. Only don't get so good that you will forget your old friends in the world, and among them your most sincere and affectionate

"E. Lincoln."

To one who had been his Chaplain, but now had taken a living—

"I hope you are enjoying the freedom and rest. There is a sort of cage-like feeling about a Chaplain's life which, I fear, is inevitable; but all good life has its disciplinary side, and to make oneself a mere contribution to another's work is the nearest thing to being a Bottom-sawyer, which is the real Top of all!"

To a priest troubled about his faith—

"I am very sorry that you have been in anxiety about your Faith, but that, I believe, is often one of God's ways of giving us Discipline to train us for His great service. The suffering for the Faith, and the fear of losing it, often lead us to value it more really than when it is taken for granted and without any cost. The fact that you *desire* to believe the Truth is of priceless value, and (please God) will lead you on to the full Belief. Faith is the Gift of God, and requires a general self-surrender on our part. Sometimes there are

stiff bits in us which we hardly recognize as sin, but they prevent the perfect self-surrender and humility which is necessary. A German Bishop (Sailer), for whom I have a grateful regard, puts it—

"1. Self-surrender,

"2. Acceptance,

"3. Faith.

"I sincerely hope and trust, if you persevere in humble prayer, that in His own good time, after you have suffered awhile, God will give you the Blessing of Peace in Believing.

"I suppose you have thought about Confession, and probably made use of it as you felt you needed it. Let us have a talk when you are here."

To a clergyman contemplating the purchase of an advowson—

"I do not feel able, as you ask me, to advise you to buy the Living. Legally you might do so, and present yourself; but I should not like to do so myself, and so I cannot advise you to do it."

To an undergraduate whose conscience was troubled—

"Do not let yourself worry about the past. Psalm xvii. 16, is more than enough. We shall understand it all then; at present it seems too good to be true."

To a priest who had lost his mother—

"We may well envy those well-guided, old-fashioned, duty-loving, religious lives; there is a grace, and repose, and power, about them which is rarely seen in the lives

lived in the hurry of Modern Life. Such lives were full of high principle, and wonderfully free from caring for the opinion of men. We must try and retain their strength, and carry it with us into the new hurry of our day. Dear Friend, I know well the sort of flood of old Home thoughts which must come up at such a time. I think the text where David longs for a draught of the waters of the well of Bethlehem, the waters of his childhood, suggests much that one feels. Then I have often thought David would not drink it after all, when they brought it, and so perhaps it means we cannot go back to the old home pleasures and refreshments, much as we should like to do it (giving up the world and the strife of our life). But we mustn't. Rather, I think, we must try and remember how much care, and thought, and love, we have received, and then try and do the same for others. I live on in the daily memory of my dear mother and, D. G., am happy. So, dear Friend, after a while, I trust and pray you will be. To carry on the good they have taught us is a great duty and pleasure. God Bless you, and Comfort you as you have been a Blessing and a Comfort to many."

To a priest who had lost a child—

"One great consolation we may have in the death of the young—that they are taken away from the evil and trials of this Life to the brighter and far happier Life above. For them we may indeed feel thankful, but then it makes another shadow on the path of those who are still following on here below. Yet shadows are made by sunlight above, and I trust that God, in His Loving Care, will give the comfort and strength to you and to your wife to follow

bravely on till you meet again those who have gone before."

To a priest in hard work—

"Do not overstrain yourself at the work now. I have no doubt that you will manage very well. A quiet, simple life with a high ideal is what is wanted; and such, it seems to me, would produce the finest character, and with contentment."

To a man on the eve of Ordination—

"'Be faithful over a few things.' The glory and bliss of this faithfulness are so great that I dare not set them down, lest I should seem to lay claim to them."

To another in like case—

"Be gentle."

To a delicate priest—

"I am sure you will be right, when you have a late Celebration, to take a cup of tea and bit of bread and butter, or biscuit, to save your feeling faint, or self-conscious as to your body."

To another—

"I have no hesitation in saying that you ought not to continue to go to the Holy Communion fasting, if you find that it affects your health. Of course, as long as one can do so, fasting is the proper condition, but when it affects one's bodily health, it is better, not only for our Bodies, but

for our spiritual Life also, to take sufficient nourishment to prevent the body from being a hindrance to our Devotion, which is surely, at least, *one* chief reason for fasting Communion.

"For very many years I always went fasting, but lately, by the doctor's orders, I have a cup of tea and two small biscuits, and I find it is much better."

To a priest troubled by requests to preach for neighbouring clergy—

"1. The general principle I have tried to go upon is expressed in the verse, which the Dean * once quoted to me when he was at Wantage, 'He that sweareth unto his neighbour, and disappointeth him not, even though it were to his own hindrance.' So one must do it to the degree of suffering.

"2. But then comes the 'How far?' Sometimes one must treat such a promise as a rash vow, and break it.

"3. Such occasions at first probably would imply but little sin, only want of foresight, perhaps not even that. But if they often occurred, one would have seriously to consider, how far one was really acting from a right motive in accepting; or whether there was a general want of sincerity in one's character, or any ambition growing up—desire to make a name, desire to please, and love of being seen, and heard, and praised, and fear of the reverse.

"So that probably, if one's conscience reproached one, it would be for some sort of vanity or ambition in the original acceptance.

* W. J. Butler.

"I fear I have laid this down, like an idle young priest during the Exile, trying to write in the style of Moses. But treat it as you would a mere post-edited document, which pretended to have been written a thousand years before."

To a changeable curate—

"You are a naughty, rolling child, but as you have not rolled out of the diocese this time, I suppose I must give in.

"Patience, and endurance, working on thro' cloud and sunshine, are necessary qualities for the heavier responsibilities of life."

To a lady on her husband's illness—

"The Lord of the Harvest is watching us, and He sees just when it is best for each one to be taken, and so He gathers us in. We may trust Him. It is sad indeed for those who are left, but it makes it easier for us to follow when so many are gone before."

To a lady on her father's illness—

"I was afraid on Saturday by your *look* that you were anxious. Well! there is only one real line of comfort, and that is in the knowledge that it is not our doing. It is all ordered from above, and, being so, is sure to be all well done.

"My dear mother gave me this text many years ago: 'Thou shalt come to thy grave in a full age, like as a shock

of corn cometh in in his season.' (Job v. 26.) Just in the best way, and place, and time!

"So our part is to trust, and, as you say, try to make all as bright as we can."

To a youth in perplexity—

"You have quite a claim upon me, as you say that I confirmed you, and I shall be very glad if I am enabled to help you. I am always very glad when young men of your age give their minds to these high questions. Only they must remember to give their hearts and lives as well.

"The Doctrine of the Eucharist is a profound mystery, far beyond our full comprehension; but, with regard to the question you ask me, I should say—

"(*a*) The words of Holy Scripture in their simple sense imply what is called the 'Real Presence'—*i.e.*, the Sacramental Presence of our Blessed Lord with the Elements, consequent upon consecration and independent of reception. 'Take, eat; *this* is My Body.'

"(*b*) Our Church Catechism teaches the same when it distinguishes three questions:

"1. The Outward Sign—Bread and Wine.

"2. The Inward Part or Thing Signified—The Body and Blood of Christ.

"3. The Benefit—the strengthening and refreshing of our souls.

"We reject Transubstantiation, and maintain that It is still Bread.

"It is a matter of Faith, and I quite hope, if you humbly ask God to guide you, that, in time, your mind will be at rest. Don't be surprised if you find it difficult for a time."

To a Dignitary of the diocese—

" I have to acknowledge the receipt of your letter, and of the printed statement which accompanied it. . . . I feel bound to demur to the statement in the printed paper that ' No Presence is recognized by our Church save that unto life and salvation, which by the operation of the Holy Ghost, is only to be found in the heart of the faithful and penitent receiver.' While fully admitting that, as an individual Priest of the Church of England, you are at liberty to hold what is known as the ' Receptionist theory,' I must refer you to the words of Sir Robert Phillimore, as Judge of the Court of Arches, ' The Objective, Actual, and Real Presence, or the Spiritual, Real Presence—a Presence external to the act of the Communicant—appears to be the doctrine which the formularies of our Church, duly considered and construed so as to be harmonious, intended to teach.' "

To a family in bereavement—

" I am thankful that you had strength to watch so long, and to the end. That will always be a comfort to you to reflect upon. I was quite afraid your strength might fail, but you were all most trustful, and brave. For your dear sister, we may be sure all is well done, and we can indeed think of her with a ' sure and certain Hope ' of greater glory yet to come ; and with thoughts of rest, and peace, and joy at meeting again those who have gone before. How wonderful it must be ! But the word to the penitent thief —' To-day shalt thou be with Me in Paradise,'—seems to assure us that we shall recognize those who have gone before. Your dear sister has left us a good memory—

the memory of a good and useful life. May we all be enabled to follow the example she has left us!"

To the Rev. R. A. J. Suckling—*

"I have read your letter in the *Times* to-day, and I cannot go to bed without saying how thankful I am to you all for it. I know it must have cost you much, but I believe this will be a crown and glory to the noble work of self-devotion which you have carried on for the last thirty years. You know I have not always been able to agree with all you have done and taught at St. Alban's, but I have always admired, and thanked God for, the example of your loving devotion to the souls of the poor and sinful, and now I thank God again for this example of Obedience.

"May God richly Comfort and Bless you all and make you more and more a Comfort and a Blessing to His Poor."

To the Rev. H. F. Trench—

"Your letter touches me so deeply. Your dear, great father,† and dear Stephen Gladstone and your own dear self all come before me so freshly and really, with the memory of happy days.

"I did not know you were not well. It is so good of you to have told me. I shall not forget.

"In early life, I did not expect to live to middle age. Now God, in His Mercy, has spared me to the full limit of three score and ten, and it's strange to be looking, as it were,

* Mr. Suckling had announced compliance with some requirements of Bishop Creighton touching unauthorized devotions at St. Alban's, Holborn.

† The Archbishop of Dublin.

on one's sunset—because one knows it is setting. Yet, thank God, we know it is always shining somewhere and will soon rise again for us, so that in the Communion of the Saints we can live in His light. If it please God, I hope you may be spared distress either of body or mind, and so be able to welcome Him in peace. It must be far, far better to depart, though one clings to what one knows. I find the Psalms a great comfort. Do you know Dr. Kay's translation? It is so brilliant.

"Among the many I have been privileged to know, *you* have your own special place, dear Friend, as having helped me by your gentle wisdom and love. Let me thank you very sincerely for the good you have done me. Do not forget me, either here, or hereafter.

"That God may support and bless you, and refresh you with an increasing consciousness of His Presence and His Love is the earnest prayer of your sincerely affect. friend."

To Mrs. Clements, on the death of her husband—

"I know for the present it must all seem like a dream, and you will not be able to do anything but quietly accept what God in His Loving Wisdom has arranged for you, being sure that it is all for the best.

"I am sure you must all feel strengthened and comforted by the great appreciation and sympathy of so many Friends, but still the real comfort and help I know must come from the 'Hills above,' but I am sure that it will come, and you will have strength to follow on till you meet again."

To the same a year later—

"As I have to go to London to-morrow morning at

7.30, I am writing to-night to assure you that I do not forget you and all your kindness in the years that are now past.

"To-morrow will bring back many memories, but, thank God, they are all memories of pleasure, and thankfulness, and hope. I am so glad to see you going out regularly for your drive. I am sure that is right. We must go bravely on doing the daily duties and trusting that as our day is so shall our strength be, and then, when He sees we are ready, He will call for us to come and join those who have gone before.

"Before I go for my holiday, I want to come and have tea with you; but not just yet, as I have to be moving about.

"God bless you all and give you strength to persevere."

To his brother-in-law, on the death of a brother—

"It is very difficult to keep steady and brave with so many falling round one. The difficulty is greater in some ways, that we have to keep on our work all the time, and seem the same to others. However, the greatest comfort is in the knowledge that all is 'well done.' I believe what we want is more quiet trust.

"When I was at Clevedon we talked of the possibility of a family gathering here in the summer. I hope, if it comes off, that you and dear F. will be able to come. It will do us all good to meet again and cheer one another on."

To a clergyman, returning to the Diocese of Lincoln—

"I shall be very glad to have you back again, and I will try to be a better Bishop to you than I have been;

but the life of a Bishop is absurd now. However, I hope the next set will be better, and say their Prayers and read, instead of rushing about."

To a lady on her mother's death—

"When we were coming back from our walk we heard the Bell and we wondered. As we passed the Cathedral we met Canon Hutton, and he told us. My first thought was how glad I was that I came in yesterday and gave your dear Mother my Blessing; it is, I think, what your dear Father would have wished. And now I have such a delightful memory to dwell upon as I saw her last, looking so peaceful and free from all care, just as it should be. May she rest in Peace and everlasting light shine upon her!

"How wonderful it is to think of her joy and gladness meeting your dear Father again, and all in Paradise! And all anxiety and doubt and fear over—wonderful! and yet far more wonderful than we can imagine, for 'the things that He has prepared for them that love Him pass man's understanding.' But you will, I know only too well, be feeling desolate and left, and your occupation for the moment gone. It must be so; it is right that we should mourn a while for those we love, and yet I feel sure you will feel deep and real comfort and thankfulness. Comfort for the sure trust that you may have that it is far, far better for *Her*, and thankfulness that you have been able to do your part so faithfully and lovingly to the last. You will have the sympathy of all, and many earnest Prayers to support you. I shall always think of your dear Father and Mother as the kindest and truest friends I have known in

Lincoln.* Your dear Mother always reminded me of my own dear Mother, and it did me good to see her. That God may comfort you all in your great sorrow and give you strength to follow on till you meet again is my sincere Prayer."

To a Deacon—

"I thank you for your trustful letter, which needs no apology. If I could be any help to you, I should be only too thankful for the opportunity. But the help must come from God, in His own time and way.

"It is very mysterious and sad to see how many there are now suffering just as you do. We need not feel surprised when it pleases God to let people suffer by loss of bodily health, by long consumption, or permanent uselessness of some bodily organ; but now so many seem sound in their general health, and yet suffer terribly through a sort of paralysis of nerves and will. Whether there is any special cause, or whether God has some special lesson for us to learn from this, I cannot say.

"People seem as if they might be quite right, only somehow, they just can't be. As far as it may be God's Will, like any other affliction, we must accept it and try and bear it as bravely and cheerfully as we can.

"Of course you will ask a Christian Doctor to advise you.

"The one moral point you mention I should urge you to take vigorously in hand, with all courage and hope—I mean the persisting temptation of evil thoughts. You must not be too much surprised, or disheartened, at this.

* Sub-Dean and Mrs. Clements.

With some saintly persons it continues, at intervals, for many years. The main thing is to determine with yourself that you will accept no compromise in the matter. It is fatal if you think you must give way. You may be beaten again and again, but always renew the attack with the determination to obtain an absolute victory. It is marvellous what God's Grace can do.

"Guard your sight strictly in what you read, in newspapers and books, pictures, photographs, persons—be very strict with yourself in this—all depends in crushing an evil thought at the *beginning* and instantly slaying it.

"Do not be too distressed at your want of Love. God is Love, and He can make 'the dry beds of the rivers of the South' flow again, when He wills. Determine not to give your love to any but God, and, in God, such as He can Bless; and, in His good time, you will love Him again.

"I think you might find help by the constant use of the Psalms, reading them, and marking, and dwelling upon, and repeating, any verses which seem to suit you.

"Pardon such obvious remarks.

"If you should ever like to see me, pray come. I shall be very glad to see you. That God may help you, and comfort you, and restore you to your work, and *make you a help and comfort* to others is my sincere prayer.

"P.S.—God has work for the *broken-hearted* as well as for others."

The foregoing letters sufficiently show the Bishop's scrupulous care and tender wisdom in dealing with sins and sorrows, trials and temptations. He had, in very truth, the Pastor's heart; feeding, leading, guiding, were the functions which came most naturally to him. He

had no love of fighting. From first to last, controversy was distasteful to him; and, though when it was forced upon him, as in his Trial, he showed himself the strong man armed, his instinct was to avoid it. Thus, when in 1889 and 1890 the painful debates about *Lux Mundi* were agitating the faithful and hurrying Liddon into his grave, the Bishop remained perfectly calm. His hands and his thoughts were pretty full of practical business relating to the Trial, and his correspondence shows no trace of the storm which was raging outside. For the Editor of *Lux*, now Bishop of Oxford, he had always felt a warm affection. In 1879 he wrote: "It is a great blessing that Gore goes to Cuddesdon as Vice-Principal. This is good. Poor dear thing! I do feel for him being pulled back from the joys of Parish work, but he will be rewarded." On his appointment to Lincoln, he immediately made Mr. Gore, then at the Pusey House, his Chaplain, and consulted him about the rest of the staff; and the aberrations of *Lux* seem not to have impaired his belief in the Editor's essential orthodoxy, for in 1891 he asked him to conduct the Annual Retreat for Clergy in Lincoln Minster. There could scarcely have been a higher mark of confidence.

It must not be inferred from this that the Bishop had any sympathy with what is called "The New Theology." To one of his disciples he wrote: "There is not much 'New' in it. It seems to be Pantheism in its tendency. I should leave all that, if I were you, and keep to the old line of the Church. I have found increasing Comfort in the Psalms and in the Collects of our Prayer-Book."

To his friend, Canon Wood, he wrote—

"I wish we could meet sometimes, and talk over the

tendency of some of the modern theological books; but perhaps that belongs to younger men. Some of the recent writing on the Atonement seems to me to be in danger of lessening our Lord's peculiar work, and, by explaining away the old notion of forgiveness, to run the risk of minimising the idea of the Love of God, and of sin.

"We must trust. He Who brought the Church into being can guide and preserve her."

To the Bishop it was an all-sufficient support to know that God sitteth above the water-flood of human opinion, and remaineth a king for ever. He believed profoundly that the Holy Ghost dwells in and guides the Church continuously, and that, if only we abide patiently, we shall see new "views" go the way of old heresies, blown aside by the Breath of the Spirit. There was deep in his nature an optimism based on faith. Things for the moment might look bad, but they would work out for good. Even when Liddon was bidding us shake off the dust of secularized Oxford from our feet, and go out to preach the Gospel in Zanzibar, the Bishop said to the present writer—"When I was an undergraduate at Oriel, the College was full of resident Priests, and we had one Celebration, late, in the Term. Now, the Provost and all the Resident Fellows are laymen, and there is an early Celebration every Sunday."

In the midst of the Trial, when the blasts of an angry Puritanism were beating on his head, he wrote to a young priest—

"The co-operation of the Working of the Holy Trinity is a truth worth dwelling upon. I think good Dissenters might be brought to trust the Church if they could see that

in it they were recognizing the Covenanted System of the working of the Holy Spirit, for the carrying out the Love of the Father as manifested in the Incarnation ; and therefore that they need not fear any antagonism between the Church and the Love of Jesus. They fear it will take them from Christ, instead of its being Christ's own promised way of coming to them. Poor dears ! We must go on loving them, and teaching them."

And so in the following year to another—

" Thank you for your kind words of sympathy, and for your constant Prayers. I cannot say how mercifully God has upheld me, and enabled me to go on cheerfully with my work, through the Prayers of the Faithful. It has been a most real blessing, and may God bless you for your share in it.

" We must wait trustfully. In the end, we know, good will come ; and, if it helps our dear poor people to a clearer knowledge of the Blessings God has provided for them in the Church, and obtains for them a greater Liberty for the expression of their Love to Jesus which they long to show, then we may indeed thankfully endure any little trouble for the moment."

The same spirit, eschewing controversy and making for conciliation, was observable in all his diocesan dealings. One day he had to visit an important town where the Vicar had been harassed by local dissensions. Addressing the parishioners, the Bishop said : " As my chaplain and I were coming along in the train, we saw a familiar sight in a field—two horses, one facing one way, and the other the opposite way ; and they were using their tails to whisk the flies off

each other's faces. 'Mutual accommodation,' I said; 'that's what the good people of —— want to learn.' "

Feeding, Leading, Guiding were enumerated among the Pastor's functions. Surely we must add the even tenderer office of raising up them that fall. An Incumbent writes as follows—

"Some years since a young Priest, simple and good-looking and zealous, was trapped in visiting a bad woman, and got into serious moral difficulties. He had to leave his curacy, and the diocese of Lincoln, but the good Bishop followed him up. I took him, and every week we both had beautiful letters from the Bishop, who sent also, I think, monetary help to the young priest, who was very poor. Bishop King's letters were full of tenderness and love, and also of practical and sound common-sense. The young fellow rose again, and did well, and at last left England, and wisely, under the circumstances, got married. The Bishop's letters were long, and very regular in arriving."

But while he was thus the vigilant and anxious Pastor, the Bishop was all the time the most genial and companionable of friends. Here is a pretty invitation—

"What is to be done with you? Why did we ever meet that I should love you so, and yet be so brutal? I do hope in Heaven it will all come out straight, and these seeming contradictions will be seen to be true, under the great example, 'Thou knowest that I love Thee.'

"Alas! I am to be at Clevedon and Llandough* from January 18 to 28, but, D.V., I return on the 29th, and shall be sleeping at home all that week, though out for part of

* The homes of his married sisters.

each day for Confirmations. Now, will you and your good sister come for that week, 29th to February 3rd? You will be most welcome, and it might do your souls good, even if it vexed your bodies because you were so neglected and uncomfortable."

And here a letter of thanks—

"Thank you so very much for your kind thought of me, and for the delicious warm comforter. Please express to the good soul who worked it how pleased I am with it. It will be most valuable to me in the Spring Confirmations.

"It was really quite *naughtily* good of you to write me such a nice long kind letter. I hope it did not tire you too much. It reminds me of earlier days. I fear I can do very little now to make people happy, but I am sure little acts of thoughtful kindness have a wonderful power.

"We are all in the Hands of One Who knows what is best for us, so we must trust and go bravely, cheerily on."

Amid the clouds of a dying year, the sunshine of the heart peeps out—

"The last months of the Old Year have been, as you say, full of warnings for us. I wish I was of more use to you, but I believe we ought to think more of what God is now giving us and enjoy it trustfully and thankfully both in itself and as an earnest of even better things yet to come. I hope to try and not let the wear of Life rub off the bloom of a childlike happiness, which I believe our Father would like to see us have. I feel to have failed lately in this. We must rekindle our hope with the New Year."

Now, as always, the Bishop found great delight in his

annual travels. In July, 1893, he wrote about a well-known man whom he met at Zermatt—

"We have had some long Dante talks, but as he is, they say, an agnostic, we do not agree on the point I am most interested in just now—how far Dante had fallen morally, or whether Beatrice's anger shows the difference between rationalistic morality and the Christian Faith."

In 1894 he wrote from Lincoln—

"We are expecting our new Dean to-morrow *—the old one is a great loss.† The old Tractarian School is passing away, but they will leave their mark, and that, perhaps, is all we are meant to do—just make a little contribution to be mixed in with the rest."

On July 1, 1894, he wrote to his brother-in-law—

"I had quite hoped to have got to you this summer or to have had you all here; but my time is not my own, and I am blocked up to the end of the month. Before the year is out I just have it in my mind to run down and get a look at you. If I live to the end of the month, I shall have lived longer than any of our generation or the old ancients, so I seem to have no further guide but to be making an unknown start. It is very wonderful. I am going abroad, all being well, at the beginning of next month."

On St. James's Day, 1894, a Festival Service was held in Rochester Cathedral, to celebrate the completed restoration of the West Front. Partly on account of his hereditary

* E. C. Wickham.
† W. J. Butler.

connexion with the diocese, the Bishop of Lincoln was asked to preach. After the service, the Dean and Mrs. Hole gave a party at the Deanery, and the faithful were all asking, "Where is the Bishop?" Nowhere could he be found, but it afterwards transpired that he had been to tea with one of the vergers, who was a son of his father's butler. This loyalty to *Auld Lang Syne* was peculiarly characteristic of Edward King.

The summer holiday of 1894 was made specially delightful by the kindness of his friends, Mr. and Mrs. Kitchin.* Returning from his tour, he wrote on September 6 to his travelling companions—

"It is impossible to thank you for all your great care and kindness; but I must write at once to assure you that I would thank you if I could. The *Last straw* was in the box with the pink Paper! It is really far, *far* too good of you, I feel so unworthy of it all. I cannot help, too, feeling that besides all the additional expenses and trouble which I caused you I must have hampered you and made your holiday dull.

"I ought to have taken you to the Opera Comique, or at least persuaded you to go! I fear I made it dull; I ought to have been more cheerful, and I am ashamed of myself. I must try another time, D.V., and not always have the best seat in the carriage; we must think of some plan of drawing lots. It is really too bad.

"The success of the arrangements this time was really brilliant and without one flaw! However, dear people, I know why you do it, and I can only hope and pray that God

* See *ante*, p. 141.

will Bless you for your goodness to His servant, however unworthy he may be.

"You will, I know, be glad to hear that our holiday has really done me good. The cough, I hope, won't last long, and in my nerves and head I feel decidedly better—refreshed and stronger—and that desire to do things much better which is such a refreshing and sustaining gift; and, as long as one can hope to improve, one can work.

"I believe a sort of Evolena-like simplicity and sincerity is all we want—just to do our daily work and trust—and, when the poor mule wants to roll, *let him*, and wait quietly till he gets up again, and then go on with the work.

"So let us trust and try brightly and bravely, and look forward, D.V., to Easter and the Confirmations, though I have a sort of feeling as if I must run down to you for a couple of nights between this and then if I can, and you can have me."

On "St. Paul's Day, 1895," he wrote to a friend—

"Johnston is going as Principal to Cuddesdon. It is, I hope, a good appointment. I think he will turn out some sound and strong men, who may be a check to some of our weaker and Romanizing friends. I quite hope for much good. Of course, in all movements there are mistakes; but, on the whole, we may be most thankful for all that has been done in the Church of England during the last sixty years."

On February 16, 1895, to his sister—

"It was a great pleasure to me to be with you, and I

could see the new beauty of Church work that has passed its first bloom and excitement, but having its new beauty and quietness, if with the autumnal look of age. This we have never seen before in England. I mean old Prayer Books, old Chasubles, and a sort of matter-of-fact way of going on. Two or three more generations of this will get quite new beauties of natural and supernatural life. We may have made a mess of it, more or less, but I believe we have given things a new start in the right direction—we ought to be very thankful, I think, for what we have been enabled to do. I Celebrated three times during my holiday, in three different places, but each time in Vestments! Such a thing fifty years ago would have made every hair come off an Episcopal head! It could not have been done.

"I thought Stephen's two little Churches just right—beautiful and restful, quite worth a Life's work.

"As it snowed hard, I thought I should have died of cold going on to Oxford; but, to my surprise and delight, I got one of those newly-warmed carriages, and it was really quite hot. . . . I dined with the Archbishop of York* the next night. Very pleasant. My love and blessing to you all, at home or away. We must try and go trustfully and thankfully along to the end. We have had many blessings.

"P.S.—My special love to the donkey."

In 1896, he wrote to his friend James Adderley—

"It seems hopeless to enjoy one's Friends in this world. In the Next I shall hope to welcome you."

The year 1897 was unusually full of occupation. Four years previously the Bishop had written—

* Dr. Maclagan.

"I have had a Circular from the Archbishop of Canterbury * saying that he intends, D.V., to call the Lambeth Conference for July, 1897, as it will be the thirteenhundredth anniversary of the coming of Augustine. It is very clever and bold of him. We ought to be getting ready some sermons and addresses against Roman claims. I quite hope, D.V., that the occasion may be an epoch in literature on the subject."

The Conference opened on the 3rd of July, and, as regards the Bishop of Lincoln, the circumstances were curiously different from those which surrounded the Conference of 1888. Then he was, so to say, the Prisoner in the Dock: now, his Judge had passed away, his persecutors had ceased from troubling, and he was the spiritual adviser of the assembled Fathers. Indeed, since the Trial, a new fashion had sprung up. It became the mode to daub the Bishop with untempered eulogy; and, when this eulogy emanated from men who detested Catholic doctrine and would, if they could, have crushed Catholic worship, it seemed rather unreal. That this was so, at least in some cases, the Bishop was well aware, and noted it with a twinkle in his eye; but he had no element of gall in his nature, and he knew that the great mass of assembled bishops were "men of good will." Accordingly, he consented to give them that modified form of a Retreat which is called a "Quiet Day"; and they sate at his feet with great delight. A report of the day's devotions, written by one of the Bishops, will be found in Appendix I.

The Conference broke up on the 1st of August, and the

* Dr. Benson.

Bishop of Lincoln departed for his annual holiday. Here are some incidents of his travels, written from Stresa on September 5, 1897—

"We got off in the morning at 6.30, and rode for an hour, rather rough, but the poor mule did very well for *me*, though they don't seem to give their minds to it. After I got off we had about an hour over rock and snow, and at the top we had our cold chicken, which we brought from Saas Fee. There was hardly any view, but no rain. The first part of the descent was great fun, sliding and slipping about over the snow, then we had a long-continued drop, drop, down for three hours, occasionally we got good glimpses of Monte Rosa, which were very fine, and well worth the trouble. Ambrose * was most beautiful. What chance one has of getting into Heaven if that is the sort of standard, I can't think. We got to Macugnaga about 12.30. The muscles of my legs were pretty nearly used up for the time, I did not feel the least fatigued, it is only a strain on the muscles.

"We had two fairly fine days at Macugnaga, and saw Monte Rosa well, but when we left on Friday, to walk to Cepporelli, it rained and thundered, and we got a first good wetting all round, ending by our horse nearly smashing us as we got into Piedemula,—poor beast, he was too weak to make a bolt to get to his stables, and went smash up against a house. However, there was nothing really hurt. Our next trouble was the rain coming through the carriage, and, finally, the engine broke down, and we had to stop for half an hour. At last we got here, and anything more delightful you can't imagine, we really must have our

* A guide.

Italian tour some day! Bob * is nearly wild with delight at the colouring and the flowers and trees. They are wonderful. We leave for Lucerne on Tuesday.

"And now I have left no room for our thanks for all your great kindness, the teas, and the guides, and everything; we all enjoyed Saas Fee immensely. I think it is quite one of the nicest times we have ever had."

Christmas arrives, and with it Christmas presents. Here is a letter of thanks—

"Though I generally, as you know, obey you, I must so far disobey this time to thank you for your most kind note, and beautiful, and inspiring, Present. I know many of the views quite well. We stayed one summer on the Lac de Champex, and the Dent du Midi I know well from many sides—so the pictures bring back many pleasant memories. I am thankful for the continued pleasure, and comfort, which God has given me through the Beauties of Nature. There is a sacredness about it which is very precious, and is to me a kind of Communion of the Saints. So, you see, your kind present is just what I like.

"I shall hope to see you and thank you again. Let me wish you and yours all the true Joys of Xmas, with my Love and Blessing."

The year 1898 was marked by a recrudescence of Puritan agitation, which had its beginning in London. During Bishop Temple's episcopate, the Ritualists had been left very much to their own devices. As long as men worked

* The Bishop's nephew.

hard for God and souls, Temple did not harry them. Professional agitators and would-be persecutors knew that they had no chance of frightening or cajoling that iron old man into the "drastic action" which they desired, and a holy calm prevailed. But Temple became Archbishop of Canterbury in October, 1896, and he was succeeded in the See of London by a very different man. No one ever doubted that Mandell Creighton was clever; but the homely phrase, "Too clever by half," exactly describes his method of handling the disputes about Ritualism which began at Easter, 1898. He tried to play off Protestant against Catholic, Ritualist against Puritan. To men fanatically in earnest about saving souls, he made bad jokes about curing herrings. He gave a point here, and withdrew a point there; chaffed a Ritualist, and snubbed an Evangelical; and all the while had his eye most manifestly fixed on the *Times*, the House of Lords, and the Man in the Street. The stupidest bishop on the Bench could not have mismanaged the controversy of 1898–1900 more completely than it was mismanaged by the cleverest; and, just as it was reaching its crisis, Creighton died, worn out, as his friends said, by diocesan troubles. Meanwhile the agitation, fomented by Episcopal cowardice, spread to the provinces, and voices which had been silent for ten years again made themselves heard. Some echo of them reached the Bishop amid the snows of Switzerland, and must have reminded him rather vividly of the experiences of 1888–1890.

On August 27, he wrote as follows:—

"Some men had been adopting all kinds of mediæval and modern Roman ways for which there is really no sort of authority in the Church of England and in the Primitive

Church.* Now I hope we shall come back nearer to the true English position of Holy Scripture and the Primitive Church. We need not be surprised if the zeal of some young men carried them too far in the matter of Confession and Eucharistic Doctrine. I believe most of them will be willing to come back to the Church of England standard, and the young ones, who are coming up, can have the danger made plain to them. One loves the zeal and self-devotion of many of the men who have been led on too far; but some, I fear, were in danger of losing sight of the highest and most spiritual things and becoming humanly Ecclesiastical."

Returning from his holiday, he wrote to his travelling-companions—

"I must thank you for your most kind letter, and for all your great and wonderful goodness to me and mine; what makes it so enjoyable, is that I do believe it is simply the joy of living in the Church. . . . If you had but better Bishops, our People would soon be saints!

"I shall look forward to a run down to you for a couple of nights, if I may, and then 5,000 feet, and a village somewhere, if we can! That dreadful Charge and Visitation is the only difficulty."

The "dreadful Charge and Visitation" came off in October and November, 1898. The Charge commemorates Queen Victoria's second Jubilee, and the Lambeth Conference of 1897. It deals in the usual way with matters

* The Bishop was once staying with an Incumbent who, following the Roman practice, omitted the Creed at a week-day Celebration. At breakfast the Bishop said: "I find, as I grow older, that I grow much more sleepy. I am afraid I must have been asleep in church this morning; for I never heard the Nicene Creed."

specially diocesan, and thus refers to the Ritualistic commotions—

"Since these important events, some unusual excitement has arisen with regard to alleged Roman teaching and practice on the part of some of the clergy. As I shall have occasion to speak on one or two definite points in connexion with the matter in another part of my Charge, I will make only one or two general remarks now.

"First, for ourselves in the Diocese, I do not believe there are any clergy consciously disloyal to the Church of England. I repudiate utterly the charge, for myself and for my brethren, that we desire to subject the Church of England again to the usurped authority of the Bishop of Rome, and to introduce any practices which are inconsistent with the principles of the Church of England. That there have been extravagances in other places, if reports are true, I fully admit and sincerely deplore. Such excesses will, I believe, be best removed and prevented by the quiet inculcation of the exact truth, and a more tender regard to the law of Charity."

The "definite points" with which the Bishop dealt in the concluding portion of his Charge were: (1) The use of additional services in Churches; (2) The theology of the Holy Eucharist; (3) The practice of Private Confession. On the Holy Eucharist, in particular, he affirmed the doctrines of the Objective Presence, the Eucharistic Sacrifice, and Eucharistic Adoration, with the utmost clearness and precision, founding himself on the arguments and judgment in the Bennett Case of 1870.

While the Charge sets forth the Doctrine of the Keys,

the following letter, written in 1898 to a layman of the Diocese, shows that doctrine in practical application under the Bishop's rule—

"I have no doubt that the students at Burgh Missionary College are taught that they may make their Confession if they wish it; but I have thorough confidence in the Principal's loyalty, and I am sure the matter is left on Prayer Book lines—perfectly free.

"With regard to the Home at Boston. . . . One cannot but feel thankful that the poor penitents should have all the help they can, provided, of course, that it is perfectly loyal to the Church of England, and on this point I believe you may be perfectly assured."

But the gentleman to whom the foregoing letter was addressed was still apprehensive; so on January 8, 1899, the Bishop wrote in a more reassuring strain—

"Pardon my sad delay in answering your letter; the pleasures and duties of Xmas have occupied me.

"I am not altogether surprised at the object of your letter; indeed, I have sometimes thought of leaving the English Church Union, as I do not agree with all they say, and do, and many of them do not agree with me, but, on the whole, I have thought it best to remain. To leave after many years is quite different from joining for the first time, and I feel it might be a distress and unsettlement to many earnest humble souls (for there are many members from the middle and lower classes) who enjoy the support of the earnest heartiness of the English Church Union in perfect good faith and loyalty to the Church of England.

"I am sorry, of course, not to do what would please you, but, in the end, I don't think you will have any grounds for distrusting me."

But soon a curious transformation was observed in the high places of the Church. Archbishop Temple, who in the vigour of his powers had let the Ritualists severely alone, now, in his old age, was suddenly seized by a desire to sit in judgment on them. On February 8, 1899, he announced that, acting on the direction given in the Preface to the Prayer Book, he would be prepared to hear cases where doubts had arisen about the proper mode of conducting Divine Service, and would judge such cases with an open mind.—"Will you walk into my parlour?" It was understood that this obliging invitation was addressed, in particular, to the Rev. Henry Westall, Vicar of St. Cuthbert's, South Kensington, and the Rev. Edward Ram, Vicar of St. John's, Norwich. It is certain that the Archbishop was very anxious that Mr. Westall and Mr. Ram should so walk, for he addressed a letter of almost fanatical remonstrance to a layman whom he believed to be counselling them to remain outside; but, indeed they had little choice. Mr. Ram declined the invitation, and was sent to the Archbishop by the Bishop of Norwich. Mr. Westall was over-persuaded by the Bishop of London, and endeavoured, too late, to withdraw his consent. The points at issue in the case of these two gentlemen were Incense and Portable Lights. The extemporized tribunal before which these offences were to be tried was even less like a Court than that which ten years before had tried the Bishop of Lincoln; for the Archbishop of Canterbury summoned to his aid the Archbishop of York, who

had no more right to sit in judgment at Lambeth than at Rome or at Antioch.

The two Primates began their hearing on the 10th of May, 1899, and on July 31 gave their decision. The Archbishop of Canterbury wrote it, and the Archbishop of York concurred. It condemned alike the incense and the portable lights. As it was unfolded, the hearers learned, with varying emotions, that the Archbishop had overridden all considerations of Catholic usage, ecclesiastical propriety, and the practice of the English Church before and after the Reformation, and had based his decision on an obsolete Act of Parliament, to which, at the time of passing, the Church was not a party. In plain English, Mr. Westall and Mr. Ram had been trapped. They had received the promise of an independent hearing, and they had been fobbed off with the Act of Uniformity, which they could have read for themselves at home. They had expected spiritual judgment: they got carnal, and even musty, law.

The Archbishops seemed to expect that their "Opinion," as Temple subsequently called it, would be universally obeyed, and the Bishop of Lincoln, to the distress of many of his old friends, recommended his clergy to submit. One, who knew him intimately, says: "He thought that he had *done his bit* in vindicating Catholic ceremonial, and he rested on that, and was not disposed to do other than rather repress later movements." But even his present counsels of submission did not satisfy his apprehensive correspondent, who again implored him to retire from the English Church Union. The Bishop replied on September 18, 1899—

"Let me thank you for the quiet and considerate tone of your letter, even though I may feel bound, for the present, at least, to differ from the conclusion.

"The reasons which you are so good as to quote at length from my last letter still oblige me to remain in the E. C. U. Although, as you know, I do not agree with all that is said and done by the President, or members.

"I regret very much that Lord Halifax * did not counsel loyal and hearty obedience to the Archbishop's decision. You will have seen in the Papers that I have done this myself to all our Clergy whom it may concern. . . .

"I am doing what I can to obtain obedience to the Archbishops.

"You will have seen in the Papers that the members of the E. C. U. are by no means unanimous with regard to the President's Letter, and that suggestions are being made on the side of hearty obedience.

"I feel bound to wait and see what can be done in this direction.

"I need not say how much I regret feeling obliged to differ from you in this matter, and that anything should have arisen to separate us, even for a time, from the full enjoyment of that Christian Peace and communion which I know we both desire."

The Bishop's confidence in the loyalty of his clergy was justified, for [on March 6, 1903] he was able to write as follows to Archbishop Temple's successor—

"My dear Archbishop,

"In my own diocese I am thankful to say there is only one priest who does not obey my request with regard to Ritual, and as he has no parish but only a kind of Proprietary Chapel, with a Congregation of not more than forty,

* President of the E. C. U.

I have thought it best to leave him ; only those attend who like it.

"In my own diocese, therefore, I have every reason to be thankful for the Peace which we enjoy and for the readiness of my Brethren to obey their Bishop. I need not say that I regret the excesses to which in some instances the Clergy have gone, and that I have no sympathy with what is really Romanizing. If, however, the control of the Clergy is taken out of the Bishop's hands, and severe measures of restriction are adopted on the one side while lax and negligent Clergy are left to do as they please, I fear a sense of injustice will be deeply felt, which may lead to untold confusion. As matters are going on, I believe in a few years the strength and weakness of Ritual will be better understood and people better able to form a true judgment on the matter.

"With sincere sympathy in the heavy burden of your work, and every good wish,

"Believe me,

"Yours very sincerely,

"E. Lincoln."

The year 1900 began happily, so far as the relations between the Bishop and the Diocese were concerned. For some two years a movement had been on foot to secure a portrait of the Bishop, as an heirloom for the Diocese to be retained in the Old Palace. The movement was started by the High Sheriff, Mr. Cheney Garfit. The work was entrusted to Mr. W. Ouless, R.A., and the picture was presented to the Bishop in the County Assembly Room at Lincoln on January 8, 1900. Mr. Garfit presided

over the gathering, and the presentation was made by the Lord Lieutenant, Lord Brownlow.

The Bishop spoke as follows—

"I cannot begin in the old way of saying I am unaccustomed to public speaking, but you will understand that very few people have any kind of habit of receiving such a gift as this. It comes only once in many people's lives, and generally towards the end. Therefore, I must ask you to grant me your indulgence as thanking you now in this connexion for the first time. I cannot thank you as I would, Lord Brownlow, for your far too kind words, or you, Mr. Garfit, for what you have said of me. It is very difficult to speak under such circumstances. This difficulty occurs because very often when we stand up to speak we do not know very much about the subject we are supposed to speak about. My difficulty is that I know a good deal too much about him to say anything strongly favourable. (Laughter.)

"I must say, if I may, something in defence of the painter. Some people have said, 'You have not got quite that expression we know so well. You've made him look a little severe.' May I say you are both perfectly true? You are true in your kindness, but the artist is most terribly true. One word by way of explanation. Some may ask what the book is I have in my hand in the portrait. I will tell you its history. One morning it was very foggy, and the good artist said, 'I really can't get on with your face to-day, I had better work at the body and hands.' I said, 'I will sit as you like.' And Mr. Ouless put a book into my hands. When he had done, I was a little curious to know what I was going down to posterity with, and I found it was a nice little volume of Erasmus, the scholarly

Reformer in the early days of the Reformation. (Laughter.) But we may pass from him. It is impossible to open one's lips on a day like this without letting what is in one's head and heart have expression. I mean this war which is upon us. What shall I say about it? Let me repeat these lines which have been in my mind so much of late—

> Father and Lover of our souls,
> Though darkly round Thine anger rolls,
> Thy sunshine smiles beneath the gloom,
> Thou seek'st to warn us, not confound.

"I hope and believe that that is the message. It is not confusion, but warning. It may be that God wants the war to knock off from England some of those habits which very naturally accrue, with all the energy which England shows, and which has brought England to the front in the world. It may be that we want a little quietening down in that way, so that we can put aside anything overbearing, if there is any, which comes from our greatness. There is good to come out of this, I believe, in the future. It may be even that we shall be brought to a condition of want of real help. Then it may be the way He has of joining our Colonies together, not in the manner of patronage from the Mother Country, but of holding out a hand to receive a hand, and to be thankful for real, substantial help, just as when people grow up they should hold out a hand to help their homes. This war will make a great united Empire. God, in His ways, may be working for this. Further, I hope and trust it will prepare the way to spread the blessings of the Gospel in South Africa. There is sunshine through the gloom if we only look for it. We must take the warning, and keep steady and true, and put away any thoughts of confusion. Already one can see how much kindness and

good feeling is being brought out. What a wonderfully ready supply of money there has been to relieve the sick, and how many people have been offering to take their share in bearing the burden of their country's trouble!

"My work has not been easy during the fifteen years you have borne with me here. But the troubles we have had are passing away, and this part of the Church as well as the rest will come out stronger, purer, and more united than ever. It is that which is in my heart. It is that which has enabled me to continue here in this work. I thank you more than I can say in words for your continued support, kindness, and confidence in very difficult times. I assure you I would not have remained among you in the high position God has put me, unless I felt unshaken in my belief in the Church of England as being a real true portion of the one Holy Catholic and Apostolic Church, which I believe Christ founded here on this earth to be the means of bringing humanity back again to God, and in God to be at peace with itself. It is because I believe that that goodness and happiness, which every good man desires to have, are for us Englishmen to be found in its greatest perfection in the Church of England, because I believe the truth as we have it in the Church of England is the secret of England's highest happiness and of England's power—it is for these reasons I have continued among you, and, if it please God, I shall be thankful and glad as long as I have any power left in me to continue my work in this way for the good of the Diocese and County of Lincoln."

But now liturgical trouble was again at hand.

Delighted by the success of his onslaught on Incense, the Archbishop of Canterbury now attacked the much

more serious subject of Reservation of the Blessed Sacrament. This time he dismissed the Archbishop of York, and dealt with the case for Reservation single-handed. On May 1, 1900, he condemned Reservation in any shape and for whatever purpose.

It is easy enough to play at being Pope, as children play at being kings and clergymen, but it is not so easy to get one's mock-Bulls accepted by the Church. Some weak-kneed people had surrendered on the lights and the incense, and others had rendered various degrees of compliance ; but Reservation was a more vital matter. The Archbishop found this second act of autocracy received with an amount and a quality of opposition on which he had never counted. As far as the present writer could ascertain, —and he was to some extent behind the scenes—not a single priest who had been accustomed to reserve the Blessed Sacrament for the sick and dying abandoned his practice, though several, in obedience to their bishops, made new regulations for guarding the Sacrament so reserved.

Here again the Bishop of Lincoln urged obedience to the Archbishop's ruling ; but that he reserved to himself a certain discretion in the matter is proved by the following letter, written to a clergyman of his diocese—

" I am so concerned for you all. I fear it is a very great strain. I feel sure that I may leave you a free hand in communicating dear ——, as he is the Priest of the Parish, and the extreme pain makes the case so exceptional. Perhaps you may be able to communicate him at once, going straight from the Church ; if not, you must wait until he

is ready, leaving the Blessed Sacrament on the Altar. It would be well to have some discreet person in the Church to watch, that no harm is done—also I would not leave It through the night, but consume It yourself at the end of the day and consecrate again the next morning. This will preserve the Intention of Reserving for the Sick only."

It is pleasant to turn from matters controversial, and to contemplate the Bishop again in his capacity of pastor—this time *Pastor Agnorum*. Here are two perfect letters to a child of five. The first is dated March 26, 1901—

"I am so very sorry that you have not had the Peacock's feathers. It was not *all* my fault, as I told my butler directly I got home to be sure and send them by the carrier, but he forgot, and I am afraid I never asked whether he had sent them, as I might have done. However, I have told him to send them off by post to-day, so I hope you and Baby will have them ready for your hats on Easter Sunday.

"I hope your daffodils will make haste and come out too for Easter. The Spring-time is like the Resurrection; all the Winter things look dead, then in Spring they all rise up to Life again. You should look at the buds on the trees, and see how wonderfully they are all packed up, so snug and safe till the winter is over; and then they just peep out, and then, when the cold is gone, out they come beautiful and wonderful! It shows us how *great* and how *gentle* God is. When you grow up to be a strong man, you must remember always to be gentle.

"Come over some day in the summer, and see my Peacocks and Pigeons. Ask Father to bring you. I should

like so much to see you again and Baby. Give Baby a kiss from me, and ask Mother to give you one from me too.

"I am your affectionate old Bishop."

"April 1, 1901.

"Thank you very much for your nice letter and for the photographs of yourself and Baby.

"I am glad you have got the Feathers. I shall think of you and Baby wearing them in your hats on Easter Day. I hope it will be a fine day.

"I am glad your Daffodils are out, but I am afraid there will not be many flowers.

"God Bless you, dear Boy. Be a childlike child, not childish.

"A *Childish* Child is troublesome, and silly and selfish.

"A *Childlike* Child is obedient and bright and loving.

"Give my love to your Father and Mother, and ask Mother to give you another kiss from me and give one from me to Baby.

"You must come and see me in the Summer.

"Ever your affectionate old Bishop."

The Bishop's love of children co-operated with his profound belief in dogmatic teaching to make him a strenuous defender of Religious Education, as Churchmen understand that phrase. His political friends were in office from 1895 to 1905, but their dealings with public education in the Acts of 1897 and 1902, by no means satisfied him. On January 13, 1903, he wrote to a friend in the Colonies—

"In Church matters you will know from the Papers almost as much as I can tell you. The Education Bill has

been the great excitement. The Kenyon-Slaney Clause is, I think, wrong in principle, as it provides for the possible exclusion of the Clergyman from the Parish School. Practically in 98 out of 100 parishes there will be no change—the clause is really a Clergy-Discipline Clause thrust into an Education Bill—the Extremists have brought this upon us. We must make the best of it and try to bring the extreme men into line with the more sober-minded. You must come and help us. We have lost a great chief in our late good Archbishop.* I trust, and hope, that the new man † has been prepared for the work of his day. His appointment is very popular with many, and that is a good thing, as I fear we Bishops and Clergy have somewhat lost popularity through the Extreme Ritualists. In our own diocese, thank God, we are working peacefully on. I sometimes feel that what they want is a younger Bishop; but that will come when God sees fit.

"Now, goodbye, dearest Child. Forgive all the past, and come and help me in my old age to increase the Spiritual Power of the Church, and raise up a Christ-like people."

After the Act of 1902 had passed, a great many people desired to get rid of the Double System of Schools by some plan of Unification. A scheme was submitted to the Bishops, which proposed to bargain for a certain time of definite Church Teaching in both "Council Schools" and "Voluntary Schools," in exchange for the transfer of the Voluntary Schools to the Local Authorities. There was to be a United "Syllabus" of religious teaching, and the

* Frederick Temple.
† R. T. Davidson.

instruction in it was to be given by a "qualified teacher, or some other person representing the denomination to which the parent belongs." No mention was made of the Church Catechism. This scheme did not commend itself to the Bishop of Lincoln. On December 30, 1903, he wrote as follows to a friend who favoured it—

"1. I cannot regard it as 'Equitable' that we should give up teaching what would be contained in the 'further instructed in the Church Catechism.' This is part of what the Church requires the Children to be instructed in, when they are Baptized. This is a very serious difficulty to me. Surely the repeal of the Cowper-Temple Clause is the *equitable* thing.

"2. The desire for unification of administration I sympathize with; but, if it is to be done from the County Council point of view, I see great dangers. The country gentlemen generally do not see enough difference between a 'Council' and a 'Voluntary' school. This, I fear, may have a dangerous influence on the Church-members of the Council, and on any plan for a joint syllabus, and on the meaning of the 'qualified' teacher.

"3. If we are to treat with the County Councils, let us keep on as sound Church lines as possible. I believe we should win their respect much more, and not offend (which is a very real danger) the feelings of Churchmen generally. There is a large body of Church-people who have nothing to do with Schools directly, who are watching the action of the Church with regard to the Schools most anxiously, and it is of the utmost importance that we should not weaken their Confidence. I do not like taking a different view from those who have done so much hard work for our

Diocesan Education, but I feel very deeply on the matter, and it is only a sense of duty that makes me speak."

Again and again the Bishop returned to the charge. The abortive Bill introduced by Mr. Birrell in the Session of 1906 roused him to a wholesome indignation. In a Circular Letter to his clergy he said :—

"I have been deeply pained at the ungenerous tone of the Education Bill towards the Church of England. This is no mere personal feeling; it has reference to Him Whose body the Church is. . . . The Bill singles out, and gives State support to, the very form of religious teaching—Undenominationalism—which our schools were built to save us from. This can never be satisfactory to Church of England parents. While we are thankful for any real instruction in the Bible as far as it goes (for all 'Church Teaching' is 'Bible Truth'), yet we are conscious that the commonly-used phrases, 'Fundamental Christianity,' 'Simple Bible teaching,' etc., cover but a limited knowledge of the Bible, which cannot be considered adequate, and is fraught with dangers of a 'down-grade' tendency."

What the Bishop thus urged with his pen he expressed also with the living voice. He convened a meeting of citizens in the Central Hall of Lincoln on Tuesday evening, May 8, 1906. There was an immense attendance, and the proceedings were opened with an office of devotion. Then the Bishop spoke as follows—

"Fellow-citizens and brother-Churchmen of Lincoln, let me first thank you for coming in such numbers here to-night in answer to my invitation. I know it must have cost you something; you have done a hard day's

work to-day, and will begin early again to-morrow morning. I thank you for coming, and I am proud of the public spirit you have shown, worthy of our ancient and beautiful city, and of men who feel themselves members of the Brotherhood of Christ. (Applause.) This is the first meeting of this kind which I have ventured to call or preside at during the twenty-one years I have been amongst you. (Applause.) Let me say at once I have not called you here together that we may have the opportunity of saying hard things against the present Government. (Hear, hear.) I hope we shall all understand that this gathering is not for the furtherance of party politics. (Loud applause.) And if I have not called you together to say hard things against the present Government, still less have I called you to say anything hard against our fellow-citizens who differ from us in many points of religion. (Applause.) For twenty-one years I have lived amongst you in unbroken harmony, and I do not think that in all that time, though I preached and spoke under various circumstances, the Lincoln reporters can find in their note-books one sentence—nay, I hope not one single word —of unkindness against our Nonconformist brethren. (Prolonged applause.) My aim and my wish has been the consideration, as far as God might help me to do it, to promote our Church, so that our Nonconformist friends might see that the principal reason that led many of them years ago to separate from us is gradually being removed. (Applause.) The nearer we can come to God, the nearer we can come together. Let me say, in a few simple words, why I have called you together. I thought it my duty, as your Bishop, to call you together in order that we might consider, and that I might warn you against what appears

to me to be a vital danger to our families, and, through them, to our Church and our nation. (Applause.) I thought it my duty to warn you and to ask you, if you please, at the close of the meeting join together to-night in protesting against this danger, so that if it please God it may yet be averted, for the Education Bill, as it stands, would, I believe, endanger the religious education of our children, and would leave you no security that the children would be brought up in the faith of their fathers in the Church of England. The Resolution which will be proposed runs in this way:

"'That this meeting protests against any measure regarding Education which removes the security that—

"'(*a*) The religious teaching should be in accordance with the desires of the parents of the children attending the schools. (Applause.)

"'(*b*) The religious teaching should be given by competent teachers who believe what they teach. (Applause.)

"'(*c*) The religious teaching should be given in the recognized school-hours. (Applause.)

"'(*d*) The trust-deeds of our schools should be respected as regards religious as well as secular teaching.'

"Let me say a few words on each of these heads. First, as to the right of parents to have their children taught according to their own belief as far as it is possible. Surely that claim rests in what I might call a natural instinct. We have only to call to mind what exists, I believe, in many a home here in Lincoln, and we shall see that there exists in many a Church home a golden bond of family love, sanctified by the Holy Spirit. For what is it in a home where the child learns his first prayer at his mother's knee? You would wish that child to learn what the

mother teaches, what she learnt very likely when herself a child. And then there is the Bible. I remember very well my mother showing me the Bible, and how the pictures in it helped one to understand it! You remember it very well. Who is that Babe lying there in the manger? You know. Who is that in the workman's garb there in the carpenter's shop? The Saviour of mankind. And who is that upon the Cross? 'The Lamb of God That taketh away the sins of the world.' How simple, and how real! And then, when the children grow up a little, what is more beautiful than to see father and mother and children on their way to Church? And time goes on, and they are thinking of having the boy confirmed. And then, climax of unity, when they all go together to seek the Bread of Life at the Holy Table. Then the bells of the Church ring out for the marriage, and at last they are buried by the Church, with the Church's rite. Dear friends, it only wants simply looking at, as we have looked at it again and again. You cannot tear it to pieces, and say 'That bit belongs to this, and that to that.' It all belongs to one. (Applause.) And I am anxious that we should keep it one, according to the wishes of the parents. (Applause.) That seems to me a natural instinct. And if I take another ground, it is that of the members of the Church of England. The Church of England is very liberal, very gentle, and very much disinclined to say, 'You shall not do this,' or to strap us down with rules. But she has got a mind. (Loud applause.) When you say your child is to be a Christian, you have not done with it. You have to bring it to the Bishop to be confirmed as soon as it can say the Lord's Prayer, to be further instructed. (Loud applause.) Let us alone, and leave us as we are in our Prayer-Book, and

in our life. (Applause.) And then I must say a word upon the question of Teachers. 'The religious teaching should be given by competent Teachers who believe in what they teach.' Is there any branch of teaching that goes on that does not require some test of competency? What could be more dangerous than for the Teachers to be teaching religious education which they did not themselves in the least believe? Surely we are to try to get that altered, and have it that they should believe what they teach. (Applause.) And if we take away the teaching of religion to children, I believe that there are hundreds of Teachers in England who would say that we had robbed them of what they prized most in their profession. (Hear, hear.) I believe the Teacher would say that what he liked most was religious teaching. Do not let that master or mistress be robbed of that high privilege of their teaching. And a word for the children. You take away the strongest influence over the child if you take away the religious instruction by the Teacher. For the sake of the Teachers, and for the sake of the children, I hope you will pass that Resolution. And the next is 'that the religious teaching should be given in school-hours.' I say that unless you bring the religious education within the recognized school-hours you put a great temptation upon the parents of the children. If a poor mother got the chance of earning a threepenny bit by her little one running an errand instead of attending the religious instruction, surely she might say, 'Oh, I'll keep her to-day to earn that threepenny bit,' and I do not complain of her. But you ought to save her from the temptation. (Hear, hear.) The result, if that was not included in school-hours, would be that a much smaller number

of children would be receiving any religious instruction whatever. Now I come to the last part. 'The trust-deeds of our schools should be respected as regards religious as well as secular training.' That means that, as the school has been provided to carry out good secular teaching, it should do so, and, as it was provided to teach good Church of England teaching, it should do so. (Applause.) Both sides should be kept up—secular efficiency and thoroughness of religious teaching. This is a very difficult thing to speak on. I will say it as I can. (Applause.) Judge for yourselves. It is a very difficult question about the changing of trusts, and I would say, first of all, basing myself on simple reasoning, that it is a very dangerous thing to tamper with any trust-property whatever. (Applause.) If trusts are to be changed, they ought to be changed, it seems to me, on the principles of reason and conscience. These two elements ought to come in as factors. I do not say that trusts never ought to be changed. There may be instances where trusts may have been left years ago, and under changed circumstances it may be endless waste to keep on in the old way. But I would say, give full time for consideration, and when you make the change, try and make it so that it shall as nearly as possible fulfil the intention of the original trust. Very often, if a person tries to back up his argument by simile or example, he fails; but it came into my mind that supposing a person left £3000 or £4000 for endowing a system of horse-'buses in Lincoln, I must confess that if people went down the High Street and saw our easily gliding tram-cars, some citizens might say, 'I think it is a waste to spend that money and run these 'buses along parallel with the tram-cars. Would it not be better

to put the interest of this money to the tram-cars, to help to carry out what the good citizen wanted to do when he wanted to help people who were walking up and down High Street?' But these trusts are modern; they are quite recent, and have not had full time for consideration given them. The people who gave them, gave them, as it were, with the thorough approval and encouragement—(applause) — of the different Governments that have succeeded in our land—(loud applause)—who had accepted, applauded, and helped them; but there never was a shadow of understanding that when they reached a certain amount of property we were to lose them altogether. Anything about giving money for purchasing or leasing does not touch the point at all. They gave it because they thought they could not leave better marks behind them than these schools, with the Teachers in them, to carry on the faith of the Church of England. (Prolonged applause.) I hope you will give a hearty vote in support of these Resolutions, because I do feel that the Education Bill as it stands would endanger the religious teaching of our children, that it would leave you no security that the children would be brought up in the faith of the Church of England, and therefore, through our children, I venture to repeat, it would be a vital danger both to the Church and to the nation." (Loud and prolonged applause.)

There was a favourite saying of Ptolemy the Astronomer, which Bacon thus quotes in Latin and Matthew Arnold in English—*Quum fini appropinquas, bonum cum augmento operare,*—"As you draw near to your latter end, redouble your efforts to do good." Love for God and man wrought in Bishop King a grand fulfilment of the precept. His

sympathies seemed to widen as years advanced, and his activities to expand. The temporal and the spiritual interests of the Diocese alike claimed his care, but from public work he would turn at a moment's notice to minister, either orally or by letter, to the needs of an individual soul.

After an epidemic of influenza, he writes thus on behalf of the Hospital at Lincoln—

"During the past year God has been pleased to manifest, in more than an usual degree, the awfulness of His Power over our bodily health. We have been made to feel that the scourge of Pestilence still lies close to the Hand of the Almighty. At His pleasure He is able to take it up and punish the nations as of old.

"The whole of Europe, with no respect of persons, has been visited by a strange epidemic of mysterious power. The Sovereign and the Peasant have alike suffered. And yet, in His Mercy, God has allowed us to behold this manifestation of His Power, rather as lightning beheld from afar than in the peril of the storm. Had He been pleased to take the scourge of Cholera instead, our homes might have been desolate indeed! We ought to make some special acts of thanksgiving this year in acknowledgment of this merciful manifestation of His Power.

"The support of our County Hospital is a fitting opportunity.

"I ask you, then, to reflect on the manifestation of the Divine Power (which we have seen), and to show forth your gratitude and love to Him by renewed acts of love and mercy to His Poor.

"Many poor sufferers must remain unrelieved without

your liberal help. I ask it, then, on their behalf and in His Name."

The spiritual needs of Grimsby suggest a similar demand thus indicated in a letter to a friend—

"How like your dear impulsive self to spring up at once and offer to help us! We shall be most grateful. £70,000 is a large undertaking, but I hope, in time, it will be obtained. The need is real, as you know, and I think the plan proposed is good. We had a very good meeting at Grimsby....

"We must work hard. I am very anxious for the Million Shilling Fund to succeed, as it gives everybody a chance of doing something, and that is what English Church-people need to learn."

At various stages of the narrative, it will have been seen that the Bishop set a high value on the work of Guilds, as tending to strengthen the social side of the Christian life. "It is," he said, "a great pleasure, and a proof of the reality of things, that those who are striving on the same road, in spite of separation and different occupations, yet find that they draw increasingly nearer to each other. This is just as it should be, and so we get Guilds and Unions. Perhaps it will be a feature of these coming years, that the separate efforts of the spiritual life will be seen to have a common unity, and to be one Life really, one Body." In fulfilment of this idea, the Bishop warmly encouraged a small Guild of Railway-men in Lincoln, and made a point of visiting them every year about Michaelmas Day, when he returned from his summer holiday, and speaking to them on their corporate life and duty. He recommended, as a prayer specially

adapted to their needs, the Collect for St. Michael and All Angels. He used to say that he spent so much of his life in trains, where he found some of his quietest and most restful hours, that he could never sufficiently express his gratitude for all the kindnesses he had received at the hands of railway-people. As soon as he came into the station his quick eye picked out his friends, and he had always some word of greeting, some word of enquiry about their health, or their work, or their families. He had an extraordinary memory for faces. "I've not seen you for a long time. Where have you been?" was many a time his greeting at some out-of-the-way junction to a porter who helped him when changing trains. He found out from Guards and Inspectors cases of sickness or trouble on the various systems by which he travelled, and was continually making enquiries or sending help of a most practical kind. And the men knew he was their Bishop, and not simply a kindly and considerate gentleman travelling about the County. "I saw the Bishop to-day in the station at ——, and he had a long talk with me, and told me to come to you and get prepared for Confirmation," was the unexpected announcement with which a man came into a clergyman's room one morning. The Bishop never was busy when a railway-man wanted to see him. "He thought that railway-men as a body had created an object-lesson, and one truly wonderful and worthy of our admiration and gratitude. The railway system had not been in existence for a hundred years, but what a fine body of men it had created—men who all over the country stood for courage, intelligence, sobriety, and courtesy. They were an object-lesson of which England might well be proud. They were doing a noble work for the country in the midst of manifold dangers, and the

Church ought to do all it could to lift their thought to high and heavenly things."

Reference has already been made to the Bishop's love of soldiers.* A Dignitary of the Diocese writes—

"As Chaplain of the Volunteers for a good many years I saw something of his relations with them. It was a great joy to him to hear good reports of the Lincolnshire Regiment. I remember once hearing from a Chaplain, who had been with the 10th three times in about a dozen years, that the number of really religious men in the regiment spoke well for the work of the Church in the villages of the Diocese as the men came almost entirely from Lincolnshire. It is easy to imagine the Bishop's happiness when this letter was shown to him. 'Tell them,' he said to me, 'that I pray for them every day, and that I have at times a special celebration of Holy Communion in the Palace Chapel to ask God's blessing upon the Regiment. Give them my love and ask them sometimes to remember to pray for me.' The message was delivered on Parade, I think at Cairo, and an answer of affection came back, much to the Bishop's delight and joy. During the war in South Africa, the soldiers were continually in his thoughts. He saw many of the officers and men before they went out, and sent them off with his blessing. And he was present, along with the Mayor and Corporation, to welcome and thank the Volunteers when they came home, and to arrange a special service of Thanksgiving in the Cathedral. A word that dropped out naturally and almost unintentionally at a public meeting where he was speaking soon after peace

* See p. 112.

had been proclaimed showed how constant had been his thought for them. 'What a change it makes in so many ways! We shall even have to find other people to pray for when we are awake in the night.'"

Undeterred by the defeat which the House of Lords inflicted on Mr. Birrell's Bill, the Liberal Government made three more attempts to achieve the impossible task of establishing and endowing Undenominationalism as the official religion of the country. On each occasion the Bishop was equally alert and vigorous in opposition; and when, at the fourth attempt, some of his episcopal brethren were for compromise and equivocation, he stood for the dogmatic teaching of the Christian faith with a tenacity astonishing to those who had witnessed his gentleness, and had drawn false inferences from his invariably reasonable treatment of controversial issues. At Septuagesima, 1909, he said in a Pastoral Letter to the Diocese—

"During the last three years no less than four Education Bills have failed. This is a remarkable phenomenon, which may well lead us to serious reflection. Why is it that these efforts have failed? I believe it is because they contained elements which were not right; so they have been stopped. If the Government desire our co-operation, they must propose some educational plan which we can accept with a good conscience."

While the Bishop was thus resolute against the assaults of Undenominationalism, he was not blind to dangers from the opposite quarter. In the year 1906, a small company

of devout persons put forth a new hymn-book for use in the Church of England. It proudly styled itself "THE ENGLISH HYMNAL"; contained translations from Welsh, Irish, Greek, Latin, German, Italian, Danish, Syriac, and Swahili, and was enriched from the Liturgy of Malabar, the Liturgy of St. James, the Pentecostarion, the Horologion; from the writings of Silvio Antoniano, Jonathan Bahnmaier, Bernhardt Ingemann, the Emperor Justinian, Metrophanes of Smyrna, Philipp Nicolai, St. Balbulus Notker, Rabanus Maurus, Jean-Baptiste de Santeüil, Cœlius Sedulius, Bianco da Siena, Theoctistus of the Studium; and from "a Sequence ascribed to Wipo."

This remarkably eclectic compilation had some merits, but more eccentricities, and it was distinguished by its frankness in the Invocation of the Saints. But this feature did not commend it to the favour of the Bishop, who, on November 23, 1906, issued this letter to the Rural Deans of his Diocese—

"You will have seen, no doubt, some controversial letters in the newspapers regarding a new Hymn Book, called 'The English Hymnal.'

"It is difficult to determine the exact liberty which might be allowed to Poetry, and words of Holy Aspiration, beyond what would be allowed in Prose, and definite instruction; but I cannot but regret the admission into this Book of Hymns containing words of Invocation, or direct requests to the Saints for their Prayers.

"This appears to me to be a very serious and dangerous departure, knowing, as we do, the vast system of Devotions with which it may be connected.

"I cannot express my own mind better than by

quoting the words of Dr. Pusey in his book, 'The Truth and Office of the English Church,' p. 114, where he says, 'And, generally, for Members of the English Church who desire the Prayers of the departed, it has to him ever seemed safest to pray for them to Him of Whom and through Whom are all things, our God and our all.'

"I feel it therefore to be my duty to ask you to express to the Clergy in your Rural Deanery my desire that this Hymnal should not be introduced into our Diocese." *

To the individual life he took equal heed and the relations between him and his spiritual children are happily illustrated by this letter to an undergraduate after the Long Vacation—

"I have just seen your uncle, who tells me you are safe home again, and have had a delightful holiday.

"Thank you very much for thinking of me and sending me such a very interesting postcard. It is a wonderful combination of ideas—the graves of the early Christians and a modern postcard! I have never seen one like it before. I think you managed very well to see so much. I am glad you saw Lucerne coming home. Is it not lovely?

"I hope you feel all the better in mind and body.

"God bless and guide you."

Mention has already been made of the Bishop's lively interest in the Missionary College at Burgh, of which he was Visitor. Once every summer he used to entertain the Staff and students of the College, "franking the railway

* An "Abridged" Edition was published, but this did not come under the Bishop's notice.

journey for the entire party." On those occasions, says the Principal, "he gave the whole day up to his visitors, spending it surrounded by them, if fine, in the garden, and, if wet, in the Palace and the ruins. The visit, which always began with a little service in the Chapel, went on to Evensong in the Cathedral. Then came tea, which always closed with a little speech, when he would 'let himself go,' in the expression of his sympathy and hopes for us, till we were all filled with new confidence in ourselves and higher ideals." The following letters refer to the students and their work—

"It was a great privilege and pleasure to have you all. They all seemed to be just right—quiet, and simple, and natural, and happy, and all one could wish."

"I think the real idea of missionary work has grown wonderfully in my own recollection. One feels more and more the need of Prayer to prepare the Eastern mind for the Truth. Our ways of looking at Truth and our method of arguing seem so different."

"It is a great comfort to think of their going out to prepare the ground to welcome England as she sends out her over-crowded children to begin, please God, a new and stronger life in new and unhampered conditions. Please God, they will persevere and hand on all that is best in England, and the Church of England, which God has given to us in the past. The Doctrine, and Life, and tone, of Burgh seem to me to be just what is wanted to preserve, and hand on, what is best in England."

The Bishop's last Charge to his Diocese was delivered in October, 1907. "I wanted," he said, "to leave a definite Tractarian statement." The special, as distinct from the ordinary, topics with which it dealt were the Royal Commission on Ritual, the Doctrine of the Holy Eucharist, and the recent Act legalizing marriage with a deceased wife's sister. On the first point, the Bishop reported that the diocese was free from Ritualistic excesses; on the second, he reaffirmed the statements which he had made in 1898; and, on the third, he bade his clergy refuse to celebrate such marriages, or to allow the use of their Churches for them.

The year 1908 was signalized by the great "Pan-Anglican Congress," and by the fifth Conference of Anglican Bishops. During the Conference Bishop King wrote from Lambeth to a friend in Lincolnshire—

"I am sure the best evidence we can give for the Church is a Christ-like Clergy and a Christ-like People. We had a very interesting interview to-day with Dr. Horton, the head of the Congregationalists, and it came really to this—that they do not object to the Church, but they want something more spiritual, a more direct relation to our Blessed Lord.* Our Ministry and Creeds they look upon as Barriers

* Dr. Horton sends the following reminiscence :—

"I remember the occasion at Lambeth Palace. I sat by Bishop King, and we had a good deal of amusement. The Bishop of Albany was presiding, and the Archbishop of Barbadoes was on my left. The amusement arose from the blank incredulity expressed by the American bishops about the attitude of the clergy here to Nonconformists. And when I turned to Bishop King to corroborate my statement, he in his quiet and gentle way admitted the truth of it, and the U.S.A. bishop opposite was shocked. I had a love and veneration for Bishop King, dating from my undergraduate days, when he was the greatest spiritual force in Oxford."

keeping them off. He also said he thought we made our Religion too much a matter of the Intellect, and that we did not give the People a sufficient share in the work of the Church.

"I do not believe we should gain by minimizing our belief in our Orders."

In 1909 the Bishop was recalled to Oxford in an unwonted capacity, and for the discharge of a duty quite outside the line of his usual activities. As Bishop of Lincoln, he was Visitor of Brasenose College; and on June 1, 1909, that College celebrated its Quarter-centenary. The Bishop both preached in the Chapel and presided at the Luncheon in Hall. Here is his speech at the Luncheon.

"My Lords and Gentlemen,

"I feel considerable embarrassment in proposing this toast 'The College' for personal reasons, and I feel that I owe an apology for two things. First, I owe an apology for having been absent, although I am the Visitor, from the College for so many years, and secondly, for my audacity in taking the chair on this occasion.

"But there has been no need for the Visitor to come and pay you a visit—for, although you are a society of men holding strong opinions, and quite capable, therefore, of quarrelling among yourselves, yet the utmost harmony and unity has prevailed among you for all these years.

"I have been thinking what reason I could give you for coming here to take the chair to-day, and I think that perhaps I had better tell the truth. I came because your Principal * wished me to come, and you, who know him well,

* C. B. Heberden.

will understand me when I say I fell under the spell of his persuasive gentleness. Indeed, it is just this which has kept you working harmoniously. What has just taken place in the Sheldonian Theatre * represents what people think outside the College. The picture that has been painted for presentation to the Principal by subscriptions of B.N.C. men represents what is thought of him inside the College, and it has been contributed to by all sorts and kinds of members. There is just one criticism of that portrait which I have heard passed by several people, 'It is beautifully painted, just like him, etc., but I do wish he would turn his head and give us that smile which has cheered the College for so many years.'

"It is quite beyond my power to say what Brasenose has achieved during the last 400 years, or what it is doing to-day. It has always been to the front in athletics, and has always made a strong contribution to the Class-lists. It has sent out men who are doing excellent work in quiet ways in many places. There is a story which I like often to tell of an old Brasenose man who was incumbent of a little country place. I went to help in his church. The congregation was large, and I was particularly struck by the large number of men. Afterwards I asked him, 'How do you do it?' At first he replied modestly, 'I don't know.' But I said, 'Come, now, that won't do; let us hear the truth.' 'Well,' he said, 'I will tell you. For three years I have visited my people week after week, and I pay great attention to their conversation, and now in the pulpit I can talk about the things that interest them.' He is but one of the many men who

* The Honorary Degree of D.C.L. just conferred on the Principal.

have gone down and lifted up the lives of their fellow-men.

"I wish to express my gratitude to Brasenose for the men she has sent forth—but especially I would wish to express my gratitude for the men she has given to the Episcopate. There is Bishop Macrorie and his splendid work in Africa. Bishop Gott, of Truro, who might have enjoyed himself with his wealth, but who placed it at the disposal of the Church, and in this was such an example to those who spend their wealth upon their own pleasure, and give nothing to the Church. Bishop Hornby, of Nassau, who was in the 'Eight' and a typical B.N.C. man. Bishop Chandler, who, in a very difficult time, made a stand for Morals among intellectual things at Oxford, and who is carrying on a great work at Bloemfontein. There was Bishop Thicknesse, at Peterborough. I cannot say much of the Bishop of Salisbury,* because he is sitting so close to me, but this I will say, he is the most learned Prelate on the English Bench, and I will go further, for the Pan-Anglican Conference showed it, the most learned Prelate in the Anglican Communion. And there is that most affectionate heart, who is with us in spirit to-day, the aged Archbishop of Armagh." †

To the generation of Oxford men whom he thus addressed, he was almost without exception a stranger, and the associations connected with his name and his work were scarcely such as would have commended him to all his hearers. But there is the most unequivocal testimony that those who then saw and heard him for the first time fell as completely under his charm as the students who had

* Dr. Wordsworth. † Dr. Alexander.

walked with him in the lanes of Cuddesdon, and the undergraduates who had thronged the "Bethel" in Tom Quad.

To this year belongs a letter in which the Bishop set forth, with the humility and gentleness which were so peculiarly his own, his view on Divorce and the re-marriage of the Innocent Party. On St. Luke's Day, 1909, he wrote as follows to an intimate friend who had sought his counsel—

"1. I have myself felt it right to allow Divorce for the one cause which our Lord specified.

"2. I have felt that the marriage of the Innocent Party may be allowed, though always to be discouraged, and such is the practice of the Eastern Church, and the practical conclusion of the Lambeth Conference. Just recently I have been told of two such marriages having been allowed in India—one by Bishop Mylne, a learned and good Churchman, the other by Bishop Johnson.

"3. I think such marriages should be treated by the Church under the head of Discipline, as extending mercy to those in trouble and perplexity. Therefore I would let such be married at the Registry, not in the Church.

"4. Under the head of those merely under discipline, I would admit such persons to the Holy Communion after some period of Disciplinary Probation, to mark the general mind and wish of the Church.

"5. I do not think you need change your own views on the matter. There is much, indeed, to be said for the stricter view, though, as I have said already, under the head of Discipline and Mercy, I am willing to accept the less strict view.

"6. From this I would infer that as people so married

may, under discipline, be received to the Holy Communion, I do not think that you are bound to cut off all family and social obligations and relations.

"7. I am so sorry you should have had all this anxiety in the midst of all your kindness, for it is a most difficult and anxious matter.

"Pardon an abrupt reply. These cases always give me much anxiety, but I have tried to act as far as I could in accordance with the words and mind of our Lord.

"May my words and my conclusions be overruled if I am wrong."

On this difficult and delicate point one who shared the Bishop's inmost thoughts writes as follows—

"He would never take (what looked like) the *hard* side in any point of casuistry or moral theology. His natural kindliness of heart was, I think, the real explanation. But also, you see (I think), he believed that our Lord's words *need* not be taken to forbid the Innocent Party marrying again. He thought this view supported by the practice of the Eastern Church. He was influenced in his line by Dr. Bright and Archbishop Temple.

"It is, to my mind, quite an 'impossible' line for an English Churchman to take. I had one long talk, but he would never budge from his line in the least degree.

"There are, of course, many who regretted it, and none more sincerely than I did. But I think what I have said lay, consciously or unconsciously, at the bottom of his mind. He would *dread* taking a line which might, even conceivably, be harder than the line our Lord took."

CHAPTER VII.

TOWARDS THE SUNSETTING.

Grant to life's day a calm, unclouded ending,
An eve untouched by shadows of decay;
The brightness of a holy death-bed blending
With dawning glories of the eternal day.

ST. AMBROSE, *trans. by* J. ELLERTON.

DOWN to this point, the narrative has followed a course mainly chronological. Here it is necessary for a brief space to retrace our steps. On January 20, 1902, the Bishop wrote these touching words to an old friend and former student of Cuddesdon—

"I never can thank God enough for all the wonderful kindness and love which He has given me through you all. It is wonderful. I only wish I had done more for you. Please go on praying for me. Old age has its own temptations and difficulties. You must continue to help me."

Later in the same year—

"I still go on in my simple superficial way, loving flowers, and birds, and the sunlight on the apples, and the sunset, and like to think more and more of the verse—'With Thee is the well of life, and in Thy light shall we see light.'"

In 1903 he wrote in reply to affectionate enquiries—

"I find I get old and deaf, but, thank God, I have no pain, and am (undeservedly) happy."

Now and then his writing is touched by a tinge of self-reproach. In acknowledging Dean Wickham's gift of his edition of Horace, he wrote—

"Thank you so much. How do you get the time? I have often wished to give more time and thought to the Ethical value of Horace, especially the Satires and Epistles; but, alas! one has not touched the outer fringe of knowledge.

"How Mr. Gladstone's Life brings this home to one!

"If one could but have followed up two or three of the great Lines one just began to look along! But, alas! alas!"

On February 9, 1907, he wrote again to a Cuddesdon pupil—

"I am so vexed with myself for not thanking you sooner for your most kind letter. It was a great pleasure to receive it; such letters are a real help, and encouragement, in one's declining strength.

"I often think of the old Cuddesdon days; they were very wonderful. Since then new ways and forms of thought have sprung up which make it sometimes difficult to fit in but in every generation this is the case, and one must try in one's last years not to be a hindrance to anything new that is good, and to hand on the good things of the old days."

As years advanced, his sympathy with sorrow seemed to become ever more and more acute, and his power of ministering consolation to increase. On March 8, 1907, he wrote as follows to a lady whose son had died suddenly at school—

"I am almost afraid to intrude with my words, but I cannot delay writing to assure you of my sincere sympathy in your great sorrow. The death of the Young seems doubly sad, and we are tempted to think that the Life is wasted, but it is not really so. Not only have we the

great comfort of thinking that they are in peace and safety, and preserved from all the difficulties and dangers of life in this world, but it is true again and again that the shortest Life in a Family has the longest influence. Their work in Life is not really cut off, only they work from another and higher sphere. They are like a star in Heaven, helping others to look up, and guiding them so that they may reach the same Haven, and be together again in everlasting peace and Love.

"May God comfort you all, and enable you to follow this 'Kindly Light,' which He, in His mysterious Love, has lighted for you above!"

On Christmas Eve, 1907, he sent this delightful greeting to his sister—

"This is just to wish you and dear Stephen all the real happiness of Xmas; the 'Balls and Crackers' one must leave to others now; they are all right in their day, but D.G. the abiding joy keeps on; when the blossoms fall off, the fruit is setting! So we can go bravely and hopefully on! I send you a copy of my Charge, which you can keep till Lent!"

On January 21, 1908, he wrote to one of his most regular correspondents—

"It was most good of you to send me your kind wishes for my birthday. The great outcome of my 78 years is the reality of the moral Government, together with Mercy and Loving-kindness. That is wonderful. Thank you for your nice thoughtful Letter about the Apocalypse. I hope you continue to like it. It is a great thing to keep steadily before one the final victory of good over evil.

"Come again and see us."

On May 5, 1908, he wrote [from Convocation] to his brother-in-law—

"Perhaps this is our greatest reward, to see the rising generation doing better than we have done. It is very wonderful, and not very easy to see any general Principle or Line of Action that one can draw from it for general application. It seems to point to a greater simplicity of Life on the part of the Clergy. Living more in touch with the people in their daily life would, I think, very likely enable us to get into more real relations with their hearts and minds. But then there is the fear that, by lowering our social and intellectual standard, we should lose the lifting power, which I think the clergy so generally exercise in a parish and neighbourhood. . . .

"There is, I think, a wide-spread feeling that society has become too conventional or artificial, and many people are looking for a more simple and so more real and true way of living. . . . It has been a long, trying winter. We are now in the thick of the Education and Licensing Bills —they are both difficult."

In August he was again abroad, and wrote thus from Italy to the Rev. H. F. Napier—

"If *you* were not YOU, I should be afraid that you might be too angry with me to care to hear from me again! But as *you* are YOU, and *I* am *I*, just as we were, I take this chance of rest to write to you.

"We are here * on our holiday—Fred, and Ted, and I! A most happy party. They have gone out on a pic-nic with two young ladies on donkeys and one or two more on

* Abetone.

foot—quite a change for the grave and studious Chaplain! This is a lovely little out-of-the-world place, 6,400 feet up in the Apennines—most delicious air, and lovely, restful scenery, not grand and terrible, like Switzerland, but peaceful, and suited for an old man of 78! How are you, dear child? and your good wife and family? I should so much like to see you again. Why not come and lunch and see us? We had a busy and somewhat anxious time before we left home, with the Lambeth Conference. On the whole, I think we may be satisfied, and, for much of it, very thankful. There was a strong sense of unity and Brotherly Love, a very real sense of being members of a living Church, with a Living, present, and guiding Head. It was very real and wonderful, and full of promise for the future.

"No doubt, some will wish we had done more, and some that we had not done so much; but I hope we did nothing very wrong, so we may wait and work on upon the lines indicated.

"Fred * would be very jealous if he knew I was talking to you while he was at his pic-nic, but he would wish me to send his love.

"I am reading the good Du Buisson's book on St. Mark. It is so good. Have you read it? We go on D.V., to Bologna, and Venice, and home on September 21. I hope you are having a holiday somewhere. It does one so much good, besides being so nice."

On November 12, the Bishop wrote as follows to Archbishop Maclagan, then resigning the See of York—

"Your last brave act of resignation has set us a further example, which comes very near to myself.

* The Bishop's nephew and chaplain.

"I pray God to give me grace to follow it when it is His Will."

On December 29, 1908, the Bishop entered on his eightieth year. His birthday was gladdened by the arrival of the following letter—

"My dear Lord Bishop,

"It was suggested some time ago that many in your diocese would like to offer you an expression of their affection and good wishes upon your entering on your eightieth year, and, as it was known how deeply you have the interests of the Church at Grimsby in your heart, it was thought that nothing would be more acceptable to your Lordship than a sum of money towards the erection of another Church at Grimsby, under the Scheme of the Grimsby Church Extension Society.

"We have great pleasure in enclosing a cheque for £1951 13*s.* 10*d.*, with the hope that God will grant you health and strength to continue your labour of love amongst us.

"Believe us to be, on behalf of the subscribers,

"Yours very truly,

"Alice M. Hicks, *Hon. Sec.*

"A. H. Leslie Melville, *Treasurer.*"

Cheered and inspirited by this unmistakable mark of affection and confidence, the Bishop began the year 1909 full of cheerfulness and hope, and fulfilled his usual round of duty with all his old earnestness and love.

On April 30 he wrote to his lifelong friend, Canon Wood, Rector of Greys—

"My chief fear now in staying on, when a younger

Bishop would obviously in many ways be much better. It is very hard to know when *to go*. Please ask that I may be guided rightly."

His friend Canon Ottley, who now occupied the Pastoral Chair at Oxford, brought out a book on "Christian Ideas and Ideals," saying in the preface that the subject "was frequently commended to our attention by a teacher whose name is inseparably associated with the Chair of Pastoral Theology at Oxford—the present revered Bishop of Lincoln." In acknowledging a copy of the book the Bishop wrote—

"Pray pardon the delay in thanking you for your most kind letter and valuable book.

"It was a great pleasure to see that you had not forgotten me, and still thought of me in relation to some of our old talks, with kindness, indeed, far more kindness than I deserve.

"I have only had time to look at the first chapter, but it is most interesting to see the old point of view developed clearly and strongly.

"I am no good in Metaphysics, but I feel that Personality is a reliable fact. I am content to let it prove itself by its own inherent power, and to wait till we see better by its perfections what it is. To see that the Ethics was but the vestibule to Politics was a great joy to us; now, perhaps, we need care lest the social aspect injure the family and the individual.

"But, thank God, there has been a great and solid progress. I hope all is well and happy with you and yours, at home, and in your work. I should enjoy a talk with you again very much, but I expect your knowledge would be beyond me now. We only had *glimpses*, but I think

they were *true;* anyhow, I always pray for you, and your work, every morning. God bless you and guide you, dear Friend, through the coming Term, and *on* and *on* and *yet*, as Dr. Pusey used to translate 'for ever and ever.'"

In the autumn of 1909, one of our Princesses paid a visit to Lincoln, and was entertained by the Bishop with that characteristic charm in which social refinement and spiritual earnestness were so delicately blended. In reply to a gracious letter of acknowledgment from the Princess the Bishop wrote as follows—

"Oct. 2, 1909.

"Dear Princess,

"It was indeed a great, and sincere, pleasure; and, more than that, a really helpful evidence of the value of spiritual things, that with all your knowledge of the world, you should care to come and talk as we did. I should like to assure your Highness that your visit and conversation were a real help and comfort. . . . With renewed thanks, and the sincere Prayer that it may please God to refresh your Highness with the increasing consciousness of His Presence and His Love, and both Bless you and make you a blessing to many others,

"I have the honour to be Your Highness's

"Sincere and grateful

"E. Lincoln."

To a lady who had accompanied the Princess he wrote—

"It was a very real and helpful pleasure. It is indeed a refreshment to meet those who, living in the world, realize the supreme beauty and value of supernatural things."

This year he was prevented from dining, according to custom, with the Mayor of Lincoln on November 9. The Town Clerk's letter, acknowledging the refusal, pathetically illustrates the relation between the Bishop and the Municipality—

"My dear Lord Bishop,

"Many thanks for your letter, but I fear that the effect of it will be a sad sorrow to the Mayor and an equal source of sorrow to the several members of the Corporation. You always shed such a beautiful and cheerful tone over every assembly in which you take part.

"I am glad to hear that you keep so well, but my 86 years is making sad havoc with me. I have been quite ill for upwards of 6 weeks.

"Very sincerely yours,

"J. T. Tweed."

On November 26, the Bishop wrote thus to his old friend, Canon Porter, who was the first student to enter Cuddesdon, and whose brother, the Rev. W. M. Porter, had been for 29 years a devoted member of the Universities Mission to Central Africa—

"My dear old Friend,

"I have just seen in the *Church Times* that your dear brother Willie, is gone to his rest; *Deo Gratias!* Dear, lovely, brave, saintly fellow! Thank God, I have prayed for him every day for years. I shall miss him in that way, but I can remember him still.

"Do let me hear if you have any particulars. Never, never was there a more unworldly, simpler, purer, braver soul. He walked simply with God: beautiful, lovely,

steady, quiet. I do thank God that I was permitted to know him. He has always been a bright star to me. Forgive, dear friend, and write and tell me how you are, and anything you can of the dear Saint.

"With my love and blessing,

"Always yours sincere and affectionate,

"E. LINCOLN."

The Bishop was a regular attendant at the Sessions of Convocation, but sparing and infrequent in his attendance on the House of Lords. However, he felt that the epoch-making Budget of 1909 ought to be "submitted to the judgment of the country," and accordingly he voted for Lord Lansdowne's Amendment on November 30. On that eventful day the present writer was standing on the steps of the Throne in the House of Lords, and for the last time exchanged greetings with this loved and honoured friend.

On Sunday, December 19, 1909, the Bishop held his last Ordination in Lincoln Minster. The address which he delivered to the candidates on the Saturday evening is here reproduced.

"These shall make war with the Lamb, and the Lamb shall overcome them."—Revelation xvii. 14.

"Here are two concise statements which illustrate the moral government of the world, and the result of it.

"The seer sees the kings of the earth gathering for battle. That is one certain fact: they will make war with the Lamb. And the other certain fact is the victory of the Lamb. The Lamb shall conquer them. He will conquer the hostile coalitions of the future, as in the past He has overcome the solid resistance of a great Empire—and the

seer gives the reason for that,—even that the Lamb is the 'Lord of Lords and King of Kings.'

"To our eyes the conditions of this world will often seem to be what Bishop Butler called a 'mere scene of distraction,' a wild scene which Mr. Keble depicted with beautiful simplicity, comparing the great empires of the world to the passing of the clouds—

> "In outline dim and vast
> Their fearful shadows cast
> The giant forms of Empires on their way
> To ruin: one by one
> They tower and they are gone.

"It would seem to be the great object of the Visions in the Apocalypse to proclaim the final triumph of right over wrong, of good over evil. The age of martyrs might be long and terrible, but it will be followed by a far longer period of Christian supremacy, in which the Faith for which the martyrs died will live and reign.

"Babylon, to the surprise of the world, falls, and the New Jerusalem comes down from Heaven to stand as the city that hath foundations. Perhaps the most concise expressions of the over-ruling hand of God are found at the very beginning of the Church's history in the fourth chapter of the Acts. 'Why did the heathen rage and the people imagine vain things? The kings of the earth stood up, and the rulers have gathered together, against the Lord and against His Christ. For of a truth against Thy Holy Child Jesus, Whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, have gathered together, to do whatsoever Thy Hand and Thy Counsel determined *before* to be done.'

"It is indeed wonderful and sad. It is but the historical

fulfilment of the words of the Psalmist—'The fierceness of man shall turn to Thy praise and the fierceness of them shalt thou refrain. He shall refrain the spirit of princes, and is wonderful among the kings of the earth.'

"It is into this restless world that you are to be commissioned to go forth to-morrow; but the terms of the final, great Commission assure you of strength and support. 'All power is given unto ME in Heaven and in earth: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: and teach them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

"Here is the all-sufficient, double promise: His Power is sufficient, and you are to be commissioned by One Who has all Power in Heaven and in Earth. His Presence will go with you. In His strength you may behold this confusion of the world without being confused: very beautifully does Mr. Keble express this for us—

> "The giddy waves so restless hurled,
> The vexed pulse of this feverish world,
> He views and counts with steady sight,
> Used to behold the Infinite.

There is the secret of your strength and peace. Imitate, as far as you can, the example of the Saviour; to Him the changes of dynasties and political upheavals looked but like the giddy waves or the feverish pulse, because He constantly beheld the Infinite. His Will was to do His Father's Will. He knew that no opposition from men could change the eternal counsels of the Most High. His mind was unchangeable, fixed to do His Father's Will. That was the meat of His Life.

"You see, then, wherein your great strength lies: it is in Communion with GOD.

"Remember what we were told yesterday of the Preparation of the Baptist in the wilderness alone with GOD; of St. Paul in Arabia; and of our Lord during the Forty Days, and at many other times of special retirement, in the night, and in the early mornings, in the Garden of Gethsemane, on the Mount of Olives—'Jesus oft-times resorted thither with His disciples.'

"Get times for special and deliberate communion with GOD; your prayers, your Bible, and the Blessed Sacrament will be the great normal occasions, and you will find it also to be a great help if you can attend a Retreat or Quiet Day every year: 'Be still then and know that I am GOD,' the Psalmist says. 'Vacare Considerationi'—get time to try St. Bernard's advice to his kind friend the Pope Eugenius.

"Mr. Keble speaks of that 'deep silence in the heart, for thought to do her part.' All teach us the same truth, the value of retirement, silence in solitude, in order that we may realize more the Presence and the Power of GOD.

"It is this we want more of. In other words, we want more faith: we want to pray more for the help of the Holy Spirit, that we may see the richness and the preciousness and the power of the things that have been given us of God.

"No doubt, to-night, waiting for your great Commission, there must be some feeling of fear mixed with your joy. It should not be otherwise: it is quite right if it is Holy Fear, *i.e.*, a fear that leads you to draw near to GOD in trustful love.

"To-night, though you may be tired, let there be an *extraordinary moment* of trustful, loving prayer.

"The example of the Baptist will show you the true condition of spiritual victory. It is the condition of absolute humility, freedom from all self-seeking, and complete self-sacrifice: 'He must increase, but I must decrease,'—that is the great secret of success: we spoil our work by looking for our own success; you will be astonished to see what good and great things GOD can do with and through you, if you will only be content to be made nothing of yourself: we check His work again and again, because we want it to be done so as to make clear *our success*. We are more anxious that it should be known that we did it, than that the thing should be done.

"The right realization of GOD, and His Power and Presence, naturally tends to humility, and humility enables GOD'S Power to work in us, unchecked by the thought of self. If GOD could create the world out of nothing, then He may be able to do something through me.

"That should be our way of thinking: mistrust of self and trust in GOD—that is the very essence of the spiritual life; that is indeed the Life of Faith; it is that which enabled Abraham to become the Father of Isaac in his old age, and through Isaac to have a seed like the 'sand on the sea-shore for multitude.'

"Try to set GOD always before yourself, and to know and do His Will, and you will be astonished at the great things He will do in and through you; only always remember that the work is really His work, and so give Him the glory. This is set forth in the perfected Personality which enabled the Apostle St. Paul to say, 'yet not I, but Christ in me.'

"If you realize the Promise of Christ to be with you, you not only will not be afraid, but you will cease to be

surprised at the wonderful things that He will do through you.

"Lift up your hearts then, dear Brothers, lift them up unto the Lord; give yourselves wholly to Him to-morrow; put yourselves at His disposal; do not let yourselves be alarmed by the Enemy, under whatsoever form or in whatsoever numbers they may appear against you. 'They shall make war with the Lamb.'—that is one fact, AND 'the Lamb shall conquer them.'—that is the concluding fact.

"Every life has a purpose and every life is different, and no human example perfectly satisfies your mind; it may help you, but not perfectly satisfy. The Presence of Christ alone can do that, and He will help you if you ask Him.

"Go forth humbly, but bravely, with full confidence in His Power and Presence, and may GOD enable you to do all such good works as He has prepared for you to walk in, through Jesus Christ our Lord, Whom, with the Father and the Holy Ghost, we worship and glorify world without end."

The following fragment, written on December 22, 1909, to Canon Porter, reflects, in a way at once plaintive and humorous, the discomforts of the Episcopal life—

"What courage the dear Will had! * May it help us to fight on to the end, against dark mornings, and east winds, and troublesome people! Small enemies compared to his."

* See p. 289

On St. John the Evangelist's Day, he wrote, with delightful simplicity, to the Princess who had visited him in the autumn—

"MADAM,

"I am afraid I ought to apologize for beginning my letter as I did last time, but I wrote as I really felt. . . . I fear to many living in the world, Xmas joy is but a passing pleasure resting on the conventional amusements of the season, whereas, in truth, it is the foundation-stone of all our Hopes of Happiness, for it means 'Emmanuel, God with us.'

"May it please God increasingly to refresh and comfort your Highness with the consciousness of His Power and His Love.

"With my Blessing on the New Year,

"Believe me to be,

"Your Highness's grateful and sincere

"E. LINCOLN."

On Holy Innocents' Day, the Bishop wrote to an old friend—

"It is very good of you to have remembered me so long! Thank you very much for your kind wishes. It is indeed wonderful how we have got on! We must keep quietly to the old ways, and trust. The great comfort is knowing that the Church and the world are both under the eye and control of our Blessed Lord. He is Head over all, and over the Church. Our only anxiety should be to know and do His Will, then calmly, thankfully, lovingly, to trust."

That letter was written, with beautiful appropriateness, on the eve of his last birthday. On December 29, 1909, he

struck eighty, in good health and fully able to enjoy the many words and acts of kindness which greeted the occasion. He was immensely pleased at receiving a gift of a new hat and a pair of gloves from his servants, which were presented to him before he had got up in the morning. Another incident which was thoroughly characteristic of him may be mentioned. His cook had made a beautiful cake, which appeared at luncheon, and, in order to show his appreciation of this attention, he said he must eat a little of it even if it should kill him (to use one of his favourite expressions); and then, with his customary thoughtfulness, he proposed to take it to the Cathedral Choir-boys; which he did himself, although the afternoon was cheerless and uncongenial for a walk, especially to one of his age.

On the following day he wrote a friend who had attended his Lectures at Oxford—

"I trust you keep well, and happy, and cheerful, amid much that is rough on the surface round about, just now. The older one gets, the more, thank God, one feels that the world, and, still more, the Church, are under His eye and guidance. If we can watch His eye and guiding Hand, and only not hinder by our own narrow views, all will be well. It would be a great pleasure to see you once more. If you ever go to Scotland, try to stop a night with us on the way. It would be delightful."

The spirit with which he faced the uncertainties of the New Year can be seen from the words he inscribed on the first page of his diary for 1910: "I will trust and will not be afraid" (Isaiah xii. 2). The thought of what the future

would bring forth for him was continually in his mind, and he hardly let a day go past without some allusion to the resignation of his bishopric. "He felt very much the fact that his time for work had nearly come to an end; he felt the demands that the growing organizations in the diocese made on him; he felt, too, the possible changes that were coming in the political world. But he determined courageously to put his shoulder to the burden of another year."

On January 4, 1910, according to annual custom, he entertained at dinner the Mayor and Corporation of Lincoln, and during the next week he fulfilled several Diocesan engagements, and took part in some of the social functions to which he was accustomed to devote himself at this time of the year.

For some time he had almost entirely given up walking exercise, but on the afternoon of January 12, having two nieces staying with him and wishing to avail himself of their advice, he walked down into the City to buy a wedding present for a young lady, who was a close neighbour, and whose good-nature and unselfishness he greatly admired. It was a cold and cheerless afternoon, but he managed to walk down and up the hill without any great fatigue. In the evening he gave a dinner-party, at which he was as bright and lively as ever.

The next morning he got up as usual and celebrated the Holy Eucharist at 8.15 a.m.; he breakfasted after it, and began to carry out his daily routine. At 11 o'clock he went to his Chapel for Mattins, during which he appeared to be suffering some discomfort; but he came out of the Chapel and interviewed his Secretary, and did not complain of feeling unwell. This was the last time he entered the

Chapel, for about 1 o'clock he was seized with an attack of sickness, and was persuaded to go to bed and send for the doctor. The doctor thought that probably he was suffering from a chill, and would soon be well again.

He remained much the same for the next few days, but, during the course of the next week, the doctor noticed a symptom which first gave rise to grave apprehensions. At first the treatment seemed to answer, and the Bishop's health improved a little, but the recovery was very slow.

On January 31, the compiler of a "Symposium" for the *Sunday at Home*, wrote to the Bishop, asking him, in common with others, to state—"What are the Chief Difficulties (of Religious and Social Work) in your Diocese?" The Bishop wrote, "Myself, and my old age."

The time for beginning the Spring Confirmations was drawing on, and he reluctantly consented to seek for some Episcopal help; which he received from Bishop Farrar, of Antigua. It was now quite clear that he was feeling very unwell, and his whole method of life was changed. He did not come down from his bedroom till 12 o'clock; he had all his meals by himself, and saw very few people. But the most noticeable change was his consent to give up his Confirmations, which he looked upon as the chief delight of the year.

On February 8, being a little better, he was allowed by his doctor to try and take some Confirmations. The first of these was at Great Hale, a village about twenty-four miles off. After some persuasion, he consented to go there in a motor-car. "It was most distressing to see him during the Confirmation Service. He could only walk with difficulty, his voice was very weak, and he sat all

through his addresses. He returned to Lincoln immediately after the service, without waiting for tea, which he was unwilling to do, for he used to consider tea after the service as an almost essential part of the proceedings." The same week he took two other Confirmations, but did not seem to be much the worse for his efforts.

On February 14, he attended an evening meeting of the Bible Society, at which he presided and spoke. During the next four days he was due to confirm at a distant part of his diocese, and this involved the necessity of sleeping away from home. He was able to take all the Confirmations, but was quite unable to enter into the social side of his visits to the several houses where he was entertained. As soon as he arrived at the clergyman's house, he went straight to his bedroom, and remained there till the hour of service, and returned there after the service was over, and did not appear again.

On Sunday, February 24, being Assize Sunday at Lincoln, he entertained the Judges at luncheon. Though he struggled courageously to discharge the offices of hospitality, no one who was present could fail to notice how ill he was, and how lifeless he seemed, and how different he was from the vivacious and charming host of so many former occasions. The next day he went to West Allington, near Grantham, to take what proved to be his last Confirmation. On his return he was relieved to find that Bishop Corfe had arrived to take the remaining Confirmations of that week. It was that same day that his doctor, being dissatisfied with the progress he had made, expressed a wish to call in other advice. On February 25, the Venerable (in every sense) Archdeacon Kaye wrote this touching letter—

"My dear Lord,

"On returning from Convocation on Wednesday evening, I was truly glad to learn that you had obtained the help which would enable you to confirm by Deputy, during this very inclement weather. I have been wishing it for you ever since I heard that you were undertaking what I knew to be a part of your Episcopal duties, in which you take a special delight, but which necessitates a certain amount of fatigue, and, at this season of the year, a certain amount of exposure to cold.

"In the old days, my father always confirmed in the *summer* months; and Bishop Jackson was the first to confirm in the Spring of the year.

"I think you may benefit greatly by the comparative rest which the present arrangement will secure to you, and which may the Lord abundantly bless to you, in answer to the prayers of your diocese, and of no member of it more earnestly than

"Yours very sincerely,

"W. F. John Kaye.

"P.S.—I shall be afraid to write to you, if you deem it necessary, as I hope you will not, to acknowledge these very imperfect expressions of my feelings. Please, take me at my word."

From this point on, the narrative had better be given in the words of the Bishop's devoted Chaplain and nephew, Canon Wilgress.

"It was arranged that Dr. Clifford Allbutt should come and hold a consultation over him at the end of that week. His doctor's desire to seek further help made him give

articulation to what had undoubtedly been in his own mind, namely that his illness was of a really grave nature. One of the clearest proofs of this was that he sent for Father Congreve, S.S.J.E., who came to see him on the Thursday evening, and stayed at the Old Palace till Saturday morning.* That same morning Dr. Allbutt came to see him, and said he thought that the Bishop's life might be prolonged for some months, and he did not see any signs for immediate anxiety; but, if there was some organic mischief going on, the end might come much quicker. As a result of this visit, the Bishop immediately began to prepare for the end.

"In the evening he sent to the Dean with the petition that prayers might be asked in the Cathedral for him. He specially desired that the form used should be 'for our Bishop.' At the same time he gave instructions that the Prayers of the Diocese should be requested.

"He spent the Sunday quietly, but in the evening he told his Chaplain that he wished to talk over a few matters with him; he told him how he had arranged his will, and how he wished certain things to be disposed of, including his vestments, for which he had made no provision in his will, and which he wished to be handed over to his successor. This was but a single example of the trustful spirit he showed all through his illness, for, although he had great apprehensions as to what might happen to the Diocese after his resignation, yet he determined to leave all in the hands

* In 1883 the Bishop wrote, with reference to Confession—"I used to go to Dr. Pusey, but for some years, to save him trouble, I have always gone to Father ——. He is most simple, kind, and full of common sense, and not the least likely to encourage scruples, or to weaken anyone."

of God, trusting that He would send to it a Bishop who would not make any great break in the teaching."

On February 25, he wrote as follows to his friend of sixty years—Canon Porter—and with this beautiful letter his correspondence ends—

"My dearest old Friend,

"I hear you are like me, wondering and waiting if we are to be called. I would come and see you, but I am too ill. May God support our Faith. 'In Thee have I put my trust; deliver me in Thy Righteousness.'

"This is the only sure ground of peace.

"Thank you for so many years of affection. Willie * will be waiting for us. I pray for you always, and, D.V., will continue to do so; and do you remember me.

"God bless you, and keep you to the end, which is really, D.V., the great beginning.

"Always your sincerely affectionate,

"E. Lincoln."

"Now the disease showed itself and increased with alarming rapidity, and it was clear that the doctor's worst fears would be realized. On Tuesday, March 1, the Bishop's brother came to see him, and talk over some business points he wished to have settled. One thing he was anxious to do was to see how his faithful housekeeper, who had been with him for nearly forty years, could be best provided for. On the Wednesday morning, March 2, he said goodbye to his Secretary and to his domestic servants. It was a touching scene, as they left the bedside of their beloved master and friend, all sobbing. To his housekeeper, he said, 'Good-

* See p. 289.

bye. God bless you. You have done well. My Mother would be pleased to know you are with me.'"

In the evening he dictated the following letter to his Diocese—

"My dear People,

"I fear I am not able to write the letter I should wish to write. I have for some time been praying God to tell me when I should give up my work. Now He has sent me, in His loving wisdom, a clear answer. It is a very great comfort to me to be relieved from the responsibility of leaving you. All I have to do is to ask you to forgive the many faults and immeasurable short-comings during the twenty-five years I have been with you, and to ask you to pray God to perfect my repentance and strengthen my faith to the end. All has been done in perfect love and wisdom.

"My great wish has been to lead you to be Christ-like Christians. In Christ is the only hope of purity and peace. In Him we may be united to God and to one another.

"May God guide and bless you all, and refresh you with the increasing consciousness of His presence and His love.

"I am, to the end,

"Your friend and Bishop,

"E. Lincoln."

"He asked for a Celebration of the Holy Eucharist, and received the Blessed Sacrament on the following morning for the last time. He was only just able to get through the service, which tired him a great deal, but about midday he got up and dressed, and went downstairs and lay on his sofa.

This was the last time that he came down to his study, as the effort to get down and upstairs was too great.

"On Friday he stayed in bed all day, and seemed more comfortable, and was quite quiet and peaceful. The key-note of his mind was the loving wisdom of God; this was the burden of the messages he sent to his friends from his death-bed."

The Archdeacon of Stow writes—

"On the day that I had my last precious interview with him and received his parting blessing, I had been travelling round a large part of my Archdeaconry. I told him how all kinds of people, and especially railway-men, had inquired with a break in their voices, 'How is our Bishop?' and one porter had said, 'Give my love to his Lordship if you can.' 'Ah!' he said, 'Give my love and blessing to them all.' How many they were to whom he sent tender helpful messages from that dying couch! He seemed to forget none. His sympathy became more intense as the end of conscious life drew near, and we cannot think that it has been in any way impaired now that he has laid down the burden of the flesh."

Here I resume Canon Wilgress's narrative—

"From now onwards, he was more frequently unconscious; but he was just able to receive a visit from one of the cabmen who had driven him frequently to and from the station and elsewhere, and whom he was very anxious to get Confirmed. And to his comfort the man promised that he would do as the Bishop wished.

"It is impossible to give any adequate description of his

demeanour during the last days of his illness. He seemed to have been quite aware that it was fatal, and he seemed to anticipate very nearly the actual moment when his end would come. Perhaps two things stand out more vividly than any others. His mind seemed lifted so entirely above the things of this world, it seemed already living in a higher sphere. 'It is all done by the perfect love and perfect wisdom of God.' 'Politics and controversy—what are they in themselves but things you may snap your fingers at? Only live in the fear and love of God, and conform your life to God's plan, and that must be a good one.' 'Trust that through it all God is ruling the world, and He will make His power to be known.' That was the tenour of his thoughts. Yet it was extraordinary how constantly his mind was turned to little acts of kindness—*e.g.*, he gave orders that a sum of money, promised to a poor man suffering from cancer to buy milk for him, should continue to be paid out of his estate so long as the sufferer should live. He expressed a wish that the scarlet robe with an ermine hood, which he had worn in the House of Lords,* should be given to one of his nieces, and proposed that she should make it into an opera cloak. He left orders that a Prayer Book should be given to the cabman who had come to see him on his deathbed, when he was confirmed; He gave instructions for a gold pencil-case to be bought for his doctor, and that upon it should be inscribed the words, 'With the Gratitude and Blessing of E. Lincoln;' and that a present should be made to his nurse.

"When the doctor came on the following Sunday, March 6, he found a great diminution of strength, and in

* When the Sovereign opened Parliament in person.

the course of the day there was a marked change in the breathing, and it was thought that the end might come before the next morning. However, the Bishop rallied a little. All Monday he lay seemingly unconscious, quite peaceful. Two or three of his relatives came and saw him, but it is doubtful whether he recognized them.

"About 4 o'clock the next morning the nurse summoned those who were in the house to his bedside, and the Prayer of Commendation was said; after this he rallied again for a few hours, but about 8 o'clock this flicker of life began to die away, and at 9.45, just as the Cathedral Bells were summoning the worshippers to Mattins, absolutely quietly and peacefully, his soul passed into the hands of his Fatherly Creator.

"His body was robed in the white linen vestments in which he had so often celebrated the Holy Eucharist in his Chapel; a Bible lay on his breast, clasped by both hands; flowers were strewn beside him. Two candles were kept burning on a table at the foot of the bed; and between them stood a wooden Cross, which he had in his study at Oxford."

The Bishop's body was laid to rest in the Cloister Garth of Lincoln Minster on March 11, 1910. The Holy Communion had been celebrated in the Choir at 7.30 a.m., and the interment took place in the afternoon, the Archbishop of Canterbury officiating in the presence of a vast congregation. So the earth closed over as true a Saint as God ever fashioned for His own glory and the service of men.

To have known Bishop Edward King is indeed a spiritual blessing of inestimable value. In him it was granted us to see not only the power, but also the beauty and the attractiveness, of the Christian character; and, as we contemplate his completed life, we seem to learn something of what St. Paul meant when he appealed to his disciples "by the meekness and gentleness" of the Divine Master—

διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ.

IN MEMORIAM: EDWARD KING,

BISHOP OF LINCOLN AND SAINT OF THE CHURCH.

The life that seemed a perfect psalm is o'er :
All shadows of the present,—with its pain,
Its noise of faction, its imperious hours,—
Lie cancelled in the light invisible.

O saintly head about whose brows there dwelt
A nameless charm ; O tender human heart
To whom the humblest soul that lived and loved
Was precious, being God's : thy going hence
Is like some aureoled star, that, moved through gloom
Of hidden paths, bequeaths a lingering gleam
Of peace and beauty.

We, that mourn and wait
Through the long temporal watches, mark that gleam
Slow-brightening yet to some diviner dawn.

E. H. Blakeney.

APPENDIX I

LAMBETH.

June 30, 1897.

"We knelt to receive the Blessed Sacrament of the Body and Blood of Christ directly over the stone bearing this pregnant inscription—

CORPUS
MATTHAEI *
ARCHIEPISCOPI
TANDEM HIC
QUIESCIT.

The Archbishop of Canterbury † was the consecrator. There were 150, or even more, Bishops present, and the occasion was one of the deepest solemnity. The addresses were delivered by the saintly Bishop of Lincoln. From carefully-taken notes, as revised by the speaker, we would strive to reproduce the very words which at this most impressive and affecting service gave the key-note to the discussions of the Lambeth Conference of 1897. The quotations from the New Testament follow the Revised Version.

The First Address.

The Address at the Sacramental Service was brief. It had for its theme a portion of the words of the 15th verse of the 28th Chapter of the Book of Genesis—*Behold, I am*

* Parker. † Temple.

with thee, and will keep thee. . . . I will not leave thee until I have done that which I have spoken to thee of. The Bishop thus introduced his theme—

"The object of a 'Quiet Day' is to be with God. It is one way in which we may try and fulfil the Divine command, 'Be still, then, and know that I am God.' We all know too well how pressed our lives are—how our reading is absorbed by sermons, and our prayers by intercessions for others. We have very little time to realize the presence and guidance and love of God for ourselves. We have, in this busy world, hardly time even to think. There is need of a sense of reality, a consciousness of our relation to God.

"When Eugenius, Bishop of Rome, pressed his old friend, Saint Bernard, to write something to help him in his own spiritual life, the saint, as you know, composed his little treatise, *De Consideratione*. He was fearful lest his former companion should be so much occupied with the work of his great position that he would not get time even to think; so he said to him, '*Vacare Considerationi*.' Surely our only safeguard, and ground of confidence, and hope of perseverance is in an abiding sense of the reality of the presence and guiding hand of God. This was the promise to the father of the faithful, 'Fear not, Abram; I am thy shield, and thy exceeding great reward.' This was the ground for confidence breathed into Gideon's ear, when, feeling his own littleness and individual unfitness to be deliverer of his brethren of Israel, he cried out, as we are often tempted to cry, 'Oh! my Lord, wherewith shall I save Irsael? Behold, my family is poor in Manasseh, and I am the least in my father's house.' And the Lord said unto him, 'Surely I will be with thee;' and so again

in the words of my text addressed to the patriarch Jacob.

"Jacob's life had not begun just as he must have wished; but God, in His love, came to him, and spake words to him which assured him of his acceptance, and that the memory of his past was not to take the heart out of his future. The Moral Law must, indeed, be fulfilled, and Jacob must suffer; still God had prepared a work for him to do. The secret yearning of his heart for higher things was God's voice. God had called him, and He would not leave him till He had done all that of which He had spoken to him.

"God has a purpose for our lives. We are not compelled to follow it—we are free—but, if we really try to do His will, He will show us what He would have us do, and He will not leave us without His help.

"Our object, then, to-day is to be with God; to ask Him to take away any barrier that may have grown up between our souls and Him; to ask Him to set us right when we are wrong; to help us to love what He loves, and to will that which He wills, and to repent of all that we have done against His will and in disregard of His love; to ask Him to refresh us with a renewed consciousness of His presence, power, and love.

"We are to try to lay down the burden of our work for a few hours; to lift up our hearts afresh to Him and say, 'Lord, what is it that Thou would'st have me to do?' 'Show Thou me the way that I should walk in, for I lift up my soul unto Thee!'

"And now, in this Holy Communion, let us thank Him for this assurance of His continued favour and goodness towards us, and humbly beseech Him to assist us with His grace and heavenly benediction, that we may do all such

good works as He has prepared for us to walk in, through Jesus Christ our Lord."

There were few eyes in this assembly that were not moistened, few hearts, if any, that were not uplifted, as these sweet, simple words were said. Many remained long on their knees when the service had ended; and in the interchange of loving greetings between long-parted men around the breakfast-board in the "Guard-Room," with its portraits of the Archbishops of Canterbury, from Warham to the late loved and lost-for-a-time-to-us Benson, there was a solemn joy fitting for an occasion thus prefaced by Word and Sacrament. With the meeting of old friends, there was joined the loving memory of those who had passed to Paradise since the third Lambeth Conference had dissolved. They rest from their labours and their works follow them.

In the spirit and fashion of the old days, one of the chaplains of the Archbishop read to the Bishops assembled around the board a sermon by the late Dean Church, preached on the occurrence of a consecration to the episcopal office. The meal over, the hundred and fifty Bishops, after a turn in the gardens, betook themselves to St. Mary's Church, just outside the gate-house of the Palace built by Archbishop Morton in 1490, and itself dating from the fifteenth century. In this memorable church seven Archbishops of Canterbury are buried, among them John Moore, consecrator of William White and Samuel Provoost, as well as of James Madison. This church, which has a "perpendicular" tower, is the mother-church of Lambeth Parish. Its historical associations are numerous and of interest.

The Second Address.

Mattins were said in St. Mary's at 10.15 o'clock, the congregation consisting of Bishops only. The Bishop of Lincoln from the pulpit, after some apologetic remarks, gave as his text St. Mark vi. 30—*And the Apostles gathered themselves together unto Jesus, and told Him all things; both what they had done, and what they had taught.* "Here we may find a guide for the first employment of our thoughts to-day, when we come apart to be with the Divine Master Who sent us forth. Let us look back over our lives and see how the account we have yet to render stands, when made up under the double column, as the first Apostles arranged their account when they returned to Jesus and told Him all that they had *done* and all that they had taught. The account of what we have done may stand quite well. This is a busy age, and Bishops, thank God, are expected to work; and the danger, perhaps, is of being over-busy—doing too much, and forgetting the other account we have to render, of what we have taught. This column, for some of us at least, will include what we have suffered. The question arises—how far have we, for our own sakes, or for the sake of others, borne the heat and the burden of the day, and shared in and helped the mental sufferings of our fellow-men?

"With some of us at least, this question has been very real and very fundamental. It has involved us in the honest consideration of the very existence of Morals. Five-and-twenty years ago this was not so easy a question as, thank God, it is now. Natural Science, as it was often too exclusively called, was the star in the ascendant, promising to lead us to results which were often most beautiful, most

attractive, and full of real benefit to mankind. Some were over-fascinated by the new enquiries, and so accustomed themselves to the new methods of obtaining truth that they lost the capacity for using evidences which would lead them to the discovery and possession of truths of another kind. Then men were raised up to help us (notably Professor Green, of Balliol College), and we regained the conviction of the reality of our own personality. The 'I am I, and I know it,' became a fact of priceless power and hope. Moral phenomena became more recognized by us as facts as sure as those of any science. We learned not to be ashamed of confessing that we did not know all things. Others were getting to know enough to confess that they could not explain everything. There were confessed mysteries in spiritual as well as in material phenomena. It was acknowledged that it was not unscientific to admit the existence of these mysteries. We might not satisfactorily define our personality, but we were sure of its reality, and inseparably connected with it we found reason, will, and love. We saw a difference between right and wrong—quite different from the difference between colours—and this difference caused an attraction or a revulsion to our whole being. We felt that we were free—free to do right and free to do wrong. We could do either, but we knew that we ought to do right, and thus our feet stood on the Divine pathway of duty. We saw the exceeding excellence of moral beauty in others, quite apart from wealth, or rank, or intellect. We saw it in the poor. We felt the thrill of it in ourselves. And from the vantage-ground of the Divine pathway we were led to look upward, and we received new assurances as to our belief in a personal God—not as a mere intellectual conclusion, but as the

outcome of our personality as a whole—our reason, our affections, our will. It was thus that we realized afresh the necessity of offering ourselves, our souls, and bodies, as a complete burnt-offering to God. We felt that we could not afford, so to speak, to let go our hold on God by any one part of our nature. God had so distributed the evidence of Himself to our whole being that our duty towards God was clearly to believe in Him, to fear Him, and to love Him, with all our heart, all our mind, all our soul, and all our strength.

"Thus the study of Ethics acquired for us a new reality. We saw more clearly its relation, on the one side, to the despair of materialism, and, on the other, to the Divine pathway of duty leading up to the living God.

"But this was not all. This suffering through which we had passed in order that we might regain, with a new clearness and sense of responsibility, the conviction of the reality of heathen ethics, we have learned at length to regard as the merciful discipline of God to enable us to realize the new standard and the new forces which have been given to us as Christians. Sixty years ago the Christianity of all members of our Universities was assumed. We were taught Ethics, or Morals, chiefly from the heathen books, and it was assumed that we should appreciate and assimilate what was true and good, and reject, or correct, by our habitual Christianity, what was wrong or imperfect. This worked well enough, perhaps, for its day, until the trial came, and men were tempted to exchange their Christianity for a heathen moral code. Then we were forced to ask ourselves, what would be the loss? What advantage, then, had the Christian? And the answer was, 'Much, every way.' True and beautiful as the

pre-Christian morality was, teaching prudence, justice, courage, temperance; wonderful as the heights were to which their greatest minds had attained, feeling, as they did, after God Who yet remained an unknown God; we saw the need of adding to the Four Cardinal Virtues of the older—the heathen—code, the Three Theological Virtues of Christianity—Faith, Hope, and Love—not merely adding them as something more of the same kind, but accepting them as newly manifested means of placing us in relation with new and richer truths, which brought new power into the moral forces we already possessed, and made them capable of attaining a higher perfection. It was an instance of not destroying the law, but fulfilling it. Our happiness, we discovered, was not to be found in the mere exercising of our highest faculties, but in being brought into the presence of the true personal God. We saw that we must no longer be self-centred, but that we needed to go out of ourselves; and we saw how God was revealed in the face of Jesus Christ, and how, through Him, in the power of the Spirit, we had real access to the Father. We learned to say, *Fecisti nos in Te Domine, et inquietum est cor nostrum donec requiescat in Te.*

"We, at length, realized that Christian morality meant a new standard, even the measure of the stature of Christ; that a true Christian should be a Christlike man. We realized that Christianity meant not merely the manifestation of a new example, but the gift of a new power; that the Incarnation was the moral force by which the Image of God in man was to be restored. And we saw that this line of thought could not stop here; it could not stop in the consideration of the individual. With a clearer belief in God, all history became instinct with a new dignity and

value, as showing the working of the Divine Mind in the higher sphere of His handiwork. This led one * of you, my brothers, to say that the study of modern history—*i.e.*, since the Incarnation—when compared with the study of ancient history, was like the study of the living body compared with that of the skeleton. 'It is Christianity that gives to the modern world its living unity, and at the same time cuts it off from the death of the past.'

"Nor could we stop here in the consideration of the world under the general influence of Christianity. It was obvious that there is a society called the Church, claiming to be the covenanted sphere of the Divine Love; not the *exclusive* sphere—not hindering God from working elsewhere—but having the promise that we shall find Him there—'the place that He has chosen to put His name there.'

"This led to a great increase of interest in the study of Church history. The threat of our Disestablishment helped it, but the observable point is not so much the increase in the knowledge of the facts of Church history as the higher point of view from which it is regarded. The Acts of the Apostles, as the starting-point of Church history, has been called 'The Gospel of the Holy Ghost,' and it has been so called from the desire to trace the operation of the Holy Spirit in the Church, and to see its growth as the Body of Christ, deriving its life from Him, the living, ever-present, ruling, guiding Head. This has been coming into view, thank God, with increasing reality. This has given a new interest, a new reverence, and a new value to the study of the history of the Church.

* The Bishop of Oxford, Dr. Stubbs, in his "Lectures on Modern History."

"'The Apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.' If we, to-day, could make use of these words for the guidance of our thoughts, we might each ask ourselves what has been the effect of the last fifty years on one's own teaching. How far, since made a Bishop, has the pressure of the secular part of one's work—the ceaseless letters, the routine of business, and much that is exhausting, and yet that has little in it that is spiritual or even of an elevating intellectual or moral character—taken one's mind away from these higher things? Moses, we read, was angry with Eleazar and Ithamar, the sons of Aaron, because they had burnt the sin-offering and not eaten it, 'seeing it was given to them to bear the iniquity of the congregation.' How far since we were made Bishops have we taken our due share in the intellectual and spiritual troubles of our people and made them our own; eaten their sin-offering and not burned it? And we, too, may humbly hope that He Who knows all things will look mercifully on the confusion and lowness of our present lives. Yet shall we not do well to remember the double column of the Apostles' report, and pause to consider how far we are doing our best to prepare an account of what we have done and what we have taught?"

Many of the Bishops remained on their knees long after this solemn service closed. Others walked apart in the beautiful grounds of the Palace. It was an hour for thought and prayer. Each one seemed very near to Jesus, the Chief Shepherd and Bishop of Souls.

The Third Address.

The Litany in St. Mary's prefaced the noontide meditation. The Bishop of Lincoln gave as his text St. John v. 39, *Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye may have life.* "In the text our Lord finds fault with those who, apparently, spent much time over the study of the Holy Scriptures with a calm reverence and belief, and yet stopped short of what the Saviour wished them to learn. The searchers of Scripture were inclined to rest in the letter of the Old Testament instead of interpreting it by the help of the Living Word. They were inclined to repose where they should have been excited to expectation. They set up a theory of Holy Scripture which was really opposed to the Divine purpose of Scripture. 'Ye search the Scriptures . . . and ye will not come to Me that ye may have life.'

"A true scholar, the late Charles Marriott, who was quite willing that scholarship and honest criticism should have full freedom to do their own work, was wont to say, 'The utmost that criticism can do is to prepare a correct text for the reading of the spiritual eye.'

"The reading consecutively of the Prolegomena to the different books of the Bible in Bishop Wordsworth's Commentary would give one a most valuable insight into the spiritual connexion and articulation and scope of the whole revelation of God's will, so as to feel that one is following the Saviour's own method of teaching the Old Scriptures, when, beginning from Moses and from the Prophets, He interpreted to His disciples in all the Scriptures the things

concerning Himself. Christ is really the Key to the Old Testament; there are things written in the Law of Moses, and in the Prophets, and in the Psalms concerning Him. The law is our schoolmaster to bring us to Christ.

"Going back for a moment to the rudimentary considerations to which reference has already been made, one seems to find a real and helpful sequence of thought in the seven words—Duty—Conscience—God—Scripture—Christ—Church—Holy Spirit. There is need of warning others to beware of thinking that they can do their duty without recognizing the claims of conscience, and to beware of thinking that they will be able to keep their conscience as it ought to be kept, without the acknowledgment of God, and to beware lest they lose their hold on God, by losing the aid of His own revelation, the Bible; to beware of thinking that they believe the Bible unless they believe in Christ, to beware of thinking that they can partake of Christ with all the fulness that may be theirs, except in the way that He has appointed through His Church; and, finally, to beware of thinking that they can do all things in their natural strength without accepting the gift of the Spirit.

"It is well to consider these words in their inverse order. It is useful to caution some against thinking that they are living in the Spirit unless they are willing to be guided by the Church. It is needful to caution some to beware of trusting to their zeal for the Church, unless they really look to Christ—to the example of His life, the reality of forgiveness through the atoning virtue of His death, and the power of His resurrection; to beware of thinking that they will be able to keep their hold on Christ unless they search the Scriptures with the view of coming nearer to Him, and of growing in grace and in the knowledge of our

Lord and Saviour Jesus Christ; to beware of trusting to a mere knowledge of the Scriptures unless they set God always before them, obeying their conscience as His voice, and showing their obedience by doing their daily duty, however humble it may be. Some simple considerations of this kind, such as any poor or simple person could understand, might be found to preserve a living relation to the truth, and to give unity and power to the life.

"The danger against which the Saviour warns us in the text is the danger of not coming unto Him as the source of our new life; we may stop short even in a wrong study of the Scriptures, as well as in other ways.

"It is obvious that, for example, we may stop short in the wrong use of ritual. I know no better guide in that matter than the advice given by Bishop Butler in his Charge to the clergy of Durham in 1756: 'Nor does the want of religion in the generality of the common people appear owing to a speculative unbelief or denial of it, but chiefly in thoughtlessness and the common contemplations of life. Your chief business is to beget a practical sense of it upon their hearts. . . . And this is to be done by keeping up, as we are able, the form and face of religion with decency and reverence, and in such a degree as to bring the thoughts of religion often to their minds; and then endeavouring to make the form more and more subservient to promote the reality and power of it. The form of religion may, indeed, be where there is little of the thing itself, but the thing itself cannot be preserved amongst mankind without the form.'

"Unless we bear this in mind, unless we make the externals of religion more and more subservient to promote the reality and power of it, we may be like the Jews who

searched the Scriptures, but would not come to Christ that they might have life. The mere external enjoyment of ritual is, in truth, only a modern form of Epicureanism—in fact, materialism—and has no attraction for the really spiritually-minded among our people, and no true power of spiritual edification; but this is, I think, thoroughly admitted by religious people, though it is not always understood by the young.

"We have regained, I thankfully believe, a real position in morals. Real progress has been made in whole classes of our people. In all classes of society there has been a great increase of care in personal religion. There are, I thank God, not a few in all classes, amongst the highest, and amongst our citizens, railway-men, and agricultural poor, who are living what we might call saintly lives.

"Still, it is possible for us to be earnestly and successfully engaged in searching the volume of God's works, which do testify of Him, to be so interested in the recovery of natural religion, in the mysteries of conscience, and in the power and value of a moral life, that we may stop short and be thinking of repose when we ought to be in a state of increased expectation.

"The new forces in society, the newly-extended political power among those who constitute the middle and lower classes of modern society, and the increased power of pleasure in all classes, are so strong that there is a danger of arriving at a condition of life which is indifferent to the claims of Christianity, or which it is at least difficult to reconcile with the natural meaning of the Gospel and other portions of Divine revelation. Modern society may still preserve the form and phraseology of Christianity, but lose, if it does not deny, the power of it.

"Now, what I am anxious to say is that in the face of these new forces, and in order that we may direct them aright, some of us at least need to make our way of reading the Bible more real.

"These new social forces have been gaining great strength in late years. My fear is that some of us have not grown proportionately in the knowledge of our Lord and Saviour Jesus Christ. Some of us have been so occupied in securing the reality of morals that, I fear, we do not give to Christ the place which, as Christians, we should ascribe to Him.

"Those who were engaged in the great work of the Oxford Movement, and who spent their labour chiefly on the Scriptures and the early Fathers, seem to me to have done this better than some of us are doing now. Fifty-four years ago Charles Marriott wrote thus—

"'Whoever has entered in by Him (*i.e.* by Jesus Christ as the Door) is in a position whence he may discern the true life and meaning of all that is in the world, of all that really concerns man here. What is the aim of political science but that which has begun to be realized in His kingdom? What is the aim of moral philosophy but the saintly character, the transcript of His? What is liberty but choosing the Father's Will? What is Christian education but fulfilling the mystery of His Birth and our new birth in Him? What is reason but a partaking of the Light that lighteneth every man that cometh into the world? What is poetry but the burning of the heart when He is near? What is art but the striving to recollect His lineaments? What is history but the tracing of His iron rod or His Shepherd's staff? This sacred bearing of all science and

literature is not a mere abstraction, but a living truth. The one reason why we are apt to find history or literature dull and uninteresting is that it has been commonly viewed in a false light. The Kingdom of Christ, the striving for His truth, the shadowy forms of error or imperfect truth that have been caught at in its place—these are things that historians and critics too commonly forget to bring out and students to look for, but they are what afford real and vital nourishment to the mind.'

"This was written fifty-four years ago. Have we during that time grown in the knowledge of our Lord and Saviour Jesus Christ anything like in proportion to the growth of our knowledge of the things of the world? If not, is there not a danger lest we should fail to see their true relation, and guide aright their increasing power? Here, then, is my simple message, that, in the midst of the growing forces round about us we should look again into the words of the revealed Will, and so read and weigh them that, by the aid of the Holy Spirit we may learn more of the things that have been given us of God, and see better how to guide ourselves and others.

"May I suggest the sort of passages which I fear some of us pass over as if they could have but little real meaning? Romans v. 10, 'Saved by His life.' Do we realize this? And again, 'By Whom we have received the Atonement.' Then why is our countenance so often fallen? Or again, Romans viii. 2, 'The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.' Is the law of the Spirit of Life the law of my life? We know that 'to be spiritually minded is life and peace.' And yet again, 2 Corinthians vii. 1, 'Having therefore these

promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit.' What is defilement of spirit? 'Perfecting holiness in the fear of God.' Is this my standard? Do I remember the words of the Master, 'Be ye therefore perfect, even as your Father is perfect'? Or the words of the Apostle, Colossians i. 28, 'That we may present every man perfect in Christ.' Whatever meaning we may give to τέλειον, is this the standard we unreservedly aim at in ourselves and for our people? And once more, Colossians iii. 10, 'The new man, which is being renewed unto knowledge after the image of Him That created him.' Do I hope that something corresponding to this is going on in me? If so, do I find that my love is purer, less partial, less prejudiced, so as to be rightly independent of race or class, and that Christ is all and in all?

"By these and other texts of Scripture we must examine ourselves to see if we may hope that we are not giving way to a form of Christianity which is the outcome of the new forces in the world, nor are being tempted to repose on a morality that may free us from the inconveniences of sin, and satisfy society; but that we search the Scriptures with the earnest desire to surrender ourselves, and to come to Christ, knowing that 'where He is, there is safety and plenty.' As Charles Marriott said fifty-four years ago, 'Meditation on Him, prayer to Him, learning of Him, conformity to Him, partaking of Him, are the chief business of the Christian life.' Oh! if we had only made it so, how much happier, how much stronger we might have been; how much stronger to help others, and to make them happy!"

The Fourth Address.

An opportunity for meditation and prayer followed the Bishop of Lincoln's address. After luncheon at the Palace the Bishops returned to the church for Evensong and for the closing words of this solemn, searching address. The Bishop prefaced his final speech with the announcement of his double text—viz. Psalm xviii. 35, *Thy gentleness hath made me great,* and 2 Corinthians x. 1, *I, Paul, beseech you by the meekness and gentleness of Christ.* With these suggestive texts the Bishop thus proceeded—

"I have ventured to speak of the danger of stopping short of that true union with God in Christ, which, as Christians, should be ours. I have suggested that such a warning may be needed now, when new forces are developing around us, and producing ways of life and a conventional Christianity which in some ways it is difficult to reconcile with the natural interpretation of the Gospel and other parts of Revelation.

"'Ye search the Scriptures . . . and ye will not come unto Me that ye may have life.' The remedy suggested for this danger was a more real way of reading our Bible, a prayerful and patient waiting for the unfolding of the meaning of the deeper texts, and this in order that we may first keep before ourselves and our people the true standard of personal Christian ethics. Our aim is nothing less than perfection; we are to be perfect as our Father in Heaven is perfect. Our aim is the restoration of the image of God, in which we were originally created.

"Christ has come to show us what that image was. 'He that hath seen Me hath seen the Father.'

"Our aim, then, is to be Christ-like Christians. This endeavour to set the life of Christ before ourselves as a practical guide of life, as a pattern for the formation of our own character, was first definitely brought home to me by the example of Charles Marriott. When Constantine Prichard * wrote his little commentary on the Romans he dedicated it to the memory of Charles Marriott. Mr. Prichard was, as some will remember, a Fellow of Balliol, and, therefore, a scholar and accustomed to the accurate use of the words, and yet his dedication ran thus: 'To the memory of one whose noble life was a living commentary on the four Gospels.' A Christ-like clergy would make it so much easier for the people to believe that we are what we are, and would help them reverently to use and esteem the Apostolic ministry which has been preserved for us in the Church of England.

"We need to keep before ourselves this standard of personal Christian ethics, and to consider the reality of the new forces which have been given us through the Spirit, by which the new standard may be obtained. 'For we are His workmanship, created in Christ Jesus unto good works' (Ephesians ii. 10). This concerns us as individual Christians. But, then, next we need to search the Scriptures to see what are the real grounds on which our hopes for Unity rest, what are the forces which are making for Unity, and what must be the conditions of our relations to these unifying powers.

"Even the heathen moralists could see that the individual man could not realize his full perfection unless he entered into, and rightly used, his social relations. They saw that Ethics should be regarded as the vestibule to Politics;

* Sometime Vice-Principal of Wells Theological College.

and we should train ourselves and our children not merely as units, but to be citizens of the great communities of the civilized world and the Church, and we know that these great communities, if rightly used, are of the utmost importance for perfecting the individual life.

"And yet here again I would venture to submit that some of us need to read our Bibles with increasing reality. The Church is not merely a human society, and, therefore, morally helpful to the individual life; but as Christians we need to consider what being in Christ means. To be in Christ, Charles Marriott taught us, does not merely mean being placed in a system which Christ established, or which depends on Him, or which is formed on the basis of His acts and doctrine; but, rather, to be a baptized Christian implies a real union with a living body, the life of which is in Him —a real introduction into the midst of heavenly powers by virtue of union with Him, a real state in which we are related to Him as branches to a vine, although that relation may be forfeited by our unfruitfulness.

"This will suggest at once many texts which need careful consideration, and the aid of the Holy Spirit, Who searcheth all things, yea, the deep things of God. 'For,' as St. Chrysostom says, 'there is need of spiritual wisdom that we may perceive things spiritual.'

"First, then, there is the great passage in that Holy of Holies of the Scripture, the 17th chapter of St. John— 'That they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one.'

"Here we have the great assurance that the desire of our hearts is real. Unity is the true goal to which we are pressing, and it shall be; *κοινωνία* is the natural end of

φιλία, but it has been well pointed out here that, if we take our Lord's words as a pledge of what one day shall be, we must be careful to follow our Lord's example. He speaks of Unity, but He speaks of it in prayer. He prays for it, 'Neither for these only do I pray. but for them also that believe on Me, through their words, that they all may be one.' He prays for it, but He does not tell us how it shall be brought about, or when. This is our first duty—to retain the idea of Prayer.

"Then there are other texts based on figures taken from earthly things, and therefore necessarily inadequate, but still real and true.

"There is the figure of the *Temple*, implying a real Divine Presence in us, a real unity with God; 1 Corinthians vi. 19, 'Know ye not that your body is a temple of the Holy Ghost Which is in you, Which ye have from God?' This figure of the Temple is presented to us in another passage with the thought of progress. We, though temples, are regarded as living stones, 'Jesus Christ being the chief corner-stone,' etc. This thought of progress in growth towards a greater unity is more plainly set before us in the figure of the *Vine*. There we have the idea of union sustained through organic life. 'I am the Vine; ye are the branches.' 'He that abideth in Me, and I in him, the same beareth much fruit.' 'Abide in Me, and I in you.' This figure illustrates the text, 'Because I live ye shall live also.' It suggests the idea of an assured provision of life; it is like the vision of the golden candlestick in the Prophet Zechariah, where the several lamps are seen to be connected with the golden bowl, and the bowl with the living olive-trees on either side of the golden candlestick: it is indeed far more than the vision of the golden pipes.

"But the figure of the *Body* carries us still further, and suggests a sensible organic union, and illustrates the text, 'In that day ye shall know that I am in the Father and ye in Me, and I in you.' Nothing could be more definitely expressed than the oneness of the Body, and the reality of the several members, in spite of any difference of race or class, 'For by one Spirit we are all baptized into one Body,' etc. And again, 'Ye are the Body of Christ and members in particular.'

"And as we are thus taught the reality of the organic unity of the body, so are we taught the reality of our relation to Christ as the Divine, ruling, guiding Head. It was the belief in the greatness of the power of Christ to us-ward, as Head of the Church, which formed the special subject of one of the Apostle's prayers for the Christian disciples at Ephesus.

"The Epistle is written to the saints which are at Ephesus, and to the faithful in Christ Jesus; and yet the great Apostle says that he ceased not to make mention of them in his prayers, that the God of our Lord Jesus Christ, the Father of glory, would give unto them a spirit of wisdom and revelation that the eyes of their heart might be enlightened, that they might know what is 'the exceeding greatness of His power to us-ward who believe,' etc.

"Just as the Apostle prayed for himself, in the Epistle to the Philippians (several years after he had vindicated the *fact* of the Saviour's resurrection, to the Corinthians), that he might know the *power* of it, so for the Ephesian converts he prays that a spirit of wisdom and revelation might be given to them to open the eyes of their hearts, that they might see the power of Christ as Head of the Church.

"And there is yet a further application of this figure of

the Body which, if possible, would suggest a still closer oneness with Christ.

"The Church is spoken of as the *Bride* of Christ. 'The husband is the head of the wife, as Christ also is the Head of the Church.' He speaks of this mystery as a well-known truth; he does not argue, as we might now be inclined to do, from the analogy of the relation of the husband towards the wife, but the Apostle puts it in another way—he takes it for granted that the Ephesian Christians knew that 'Christ loved the Church and gave Himself for it.' Therefore, he argues that they ought to love their wives as Christ loved the Church.

"This is indeed a great mystery, but it is not the less true.

"These considerations are, in truth, most practical. The idea of the body should suggest holiness in ourselves; it should keep us free from envy or jealousy towards other. If one member is honoured, all are honoured with it; it should lead us not to be suspicious of, but to welcome, the diversity of gifts; it should teach us not to require the outward expression of Christianity to be exactly the same, but to allow a liberty for difference of race and class. India and Japan and China may well have their own contributions to offer for the perfecting of the Body of Christ.

"And this thought of the love of Christ towards the Church which is His Bride should fill us with new hope. The thought that Christ will Himself sanctify the Church in order that He may present it to Himself a glorious Church, not having spot or wrinkle or any such thing, should give us a wider and a fuller hope; for it leads us to think of the Church, not only as the divinely appointed means for

accomplishing our individual salvation, but rather that our individual perfection is required for perfecting the Bride of Christ; 'to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church,' etc.

"The Holy Spirit is not only, so to say, engaged in working out our individual perfection, but He knew the whole mind and plan of God, and He sees the part of the body which we are wanted to supply, and He is preparing us for that. He knows the whole plan of the House of God, which is the Church of the Living God, and He has come down to the quarries of this earth to prepare the living stones for it, for we are 'God's building.'

"And now may I conclude by referring to the words of my text, 'Thy gentleness hath made me great'?

"The well-known texts of Scripture which I have been quoting to-day tell us something of the high privilege to which we have been brought, 'God being rich in mercy,' etc. When we think of these high privileges, and of what we have been, and are, as a nation, as a Church, as individuals we can only say that it is of the Lord's mercy that we are not consumed. He has indeed been a Father to us. He has waited for us. His patience and gentleness have spared us that we might see how great the position is to which He hath called us. We have been rejoicing at the goodness of God towards us as a nation.* . . . It is, indeed, a great responsibility to belong to such an Empire, but to-day we have to think of a still greater responsibility, of a more widely extending and a higher influence. The Anglican communion is not confined to the limits of the British Empire.

* The allusion is to Queen Victoria's second Jubilee, June 22, 1897.

Not long ago we were reminded by one who was competent to speak,* how the 'centre of gravity of the world's influence has changed from the Mediterranean realms to the Oceanic, from the Latin to the Teuton, from the Catholic to the Protestant.' This suggests the greatness of the position in which we find ourselves to-day, and it may be well for us to remind ourselves of the words, 'Not by might,' etc. If the great lesson of the display of England's greatness was the excellence of moral power, it is for us to witness for the truth that the source of moral power is the Spirit—'By My Spirit, saith the Lord of Hosts.'

"Organization does not produce life, though life may produce organization, but the secret of the power is the life. The people have seen and appreciated the beauty and the value of moral power; it is for us, as the stewards of the mysteries of God, to save them from disappointment by showing them the greater power and the higher value of the Spirit. It is this that I have been wanting to say. There are, thank God, many members of the great Anglican communion now who are looking to us to guide them and to lead them in the spiritual life. This is being made clear to us by the lives which we can see in all classes of society, among the poorest as well as among the richest—and how is this to be done? 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts'; not by giving way to the temptation to introduce human authority in the sphere of things that are Divine; not by putting obedience in the place of truth; not by trying to make the truth stronger or more attractive by additions of men's devising; but by handing on to the people in its purity, and, therefore, in

* Lord Acton.

its strength, the faith once delivered to the saints, as it has come down to us in the one Holy Catholic and Apostolic Church, and as it may be proved 'by most certain warrants of Holy Scripture.' It is for this guidance in their spiritual life that I believe many in our great Anglican communion are looking to us to-day. God grant that we may not disappoint them. Only, if God has waited for us and led us to see the greatness of our position to-day by His gentleness, let us remember to be patient and gentle towards others!"

Thus closed the Bishops' Day of Prayer. Words more solemn, more searching could not have been conceived. The bowed form of the speaker, the sweet, sad voice weakened by age, the face lighting up with the anticipated glory of the life immortal, the stillness unbroken by a sound, the dim religious light and stern simplicity of the undecorated walls, made up a service and a scene which can never fade away from memory. After prolonged prayers, silent but felt, the throng of Bishops passed to their homes. It had been a day with God. Like the Apostles, they had in spiritual communion told Jesus of what they had taught and done."

APPENDIX II

A PASTORAL LETTER ON THE USE OF SUNDAY

Sexagesima, 1903.

"My Dear Brethren in Christ,

"The Holy Season of Lent is, by God's mercy, coming round to us again. If we should make good use of it, we should all try, with God's help, to put away whatever may be a hindrance to our closest union with God, and with one another in Him. In other words, we should seriously consider how we can keep better the two great Commandments; the love of God, and the love of our Neighbour. If we could keep these two great rules which God has given us for our conduct before our minds during each of the coming Forty Days, we should, I believe, all derive new blessings of peace, and strength, and hope. We cannot have any real rest and happiness except in Him. He made us for Himself, and the soul cannot really rest until it rests in Him. While I commend you to the guidance of the Holy Spirit on these two great lines of thought, I am anxious to offer you one definite subject for your prayerful consideration, and that is the way in which many are now behaving on Sunday.

"I think there is a growing feeling of anxiety in the minds of religious people that Sunday is not kept so well as it used to be; and that there is serious ground for anxiety, and for individual and combined effort to prevent our Sundays from becoming less and less religious. This neglect of the religious

observance of Sunday is, I am sorry to say, true of all classes of Society; indeed, I fear the higher classes, in some cases, are the worst offenders, and with the least excuse. They not only do not attend the religious services of the day as they ought to do, but by the employment of labour they prevent others from attending. The needless employment of carriages and horses, and the new fashion of the 'week-end' when the great houses in the country are filled for Saturday and Sunday, must, almost of necessity, destroy the religious character of Sunday for domestic servants. This is a very serious and sad matter for our reflection. But the unsatisfactory condition of our Sunday is not confined to the upper classes. There are thousands of persons with independent means who spend the greater part of Sunday in pleasure—in driving, in cycling, in boating, in pleasure trips by train, and in many other like ways—with little or no regard for the religious character of the day. And there are again thousands of others, who, not having the means or the inclination for any active form of amusement, simply idle the day away, or degrade it by spending it in ways worse than doing nothing.

"I am afraid this is no exaggeration of the laxity which is growing up amongst us with regard to Sunday; if so, then we are living in the presence of a great evil full of many and great dangers, and it is the duty of us all to do what we can to stop it.

"This alarming condition of our English Sunday is, I believe, the result of many different causes. It marks a time of transition, which affords occasion for loosening many old ideas and customs, and which, if not carefully watched, may rob us of one of our greatest blessings, and bring us into infinite evil.

"If people are really anxious to keep our English Sunday, they must think about it seriously and dispassionately, and be prepared to exercise more self-denial, and give more of their time and of their thoughts to religious things. We cannot expect to check the evil all at once; but, by resisting what is

clearly evil, and by recognizing and developing what is good, we may, in time, under God's guidance and help, 'overcome evil with good,' and obtain a more truly Christian Sunday than we have yet known.

"I will ask you, then, to consider this Lent—

"1. What are some of the causes which have led to this laxity with regard to Sunday?

"2. What are some of the principles which would help us to keep Sunday rightly?

"One cause of the neglect of Sunday, in the present day, lies, I believe, in the subtlety of the danger by which it is threatened. The danger is not wholly and obviously bad; or it may be even good in itself, and yet bad in its relation to other and higher things—hence the evil is not seen—the neglect of Sunday does not with us, thank God, arise from a flat denial of God, from avowed unbelief; a very large majority of those who do not keep Sunday as they ought to keep it are yet believers in God. Again another great cause of the neglect of Sunday is the enormously increased facilities for locomotion; yet this is not wholly bad, many go on Sunday to see their relations and friends, many enjoy the rest and the sense of freedom, and the refreshment which comes to us in the enjoyment of the varied and exquisite pleasures which are given to us through sight, and sound, and touch, in the world of nature. This is true also of the pleasures which many find in music or painting or in innocent recreation of any kind. The question for each of us to ask ourselves is this: how far are these things bad for me? How far do they prevent me from attending to the higher parts of the life which God has given me—my soul and my spirit? How far do they hinder me in my duty towards God? and how far will they be a hindrance to other people in doing their duty to God? We cannot consider too carefully at this time, the twice-repeated warning which our Blessed Lord has given to us to the fatal results which innocent occupations may lead to, if allowed to

keep us from higher duties. In the Parable of the Marriage of the King's Son (St. Matthew xxii. 1–14), and in the Parable of the Great Supper (St. Luke xiv. 15–24), those who 'made light of' the invitation, and those who 'made excuse,' though doing nothing in itself wrong, were shut out.

"This seems to point to the conclusion that, if we desire to see our Sunday better observed, there must be more attention paid to self-discipline, self-restraint, self-denial. It would be well this Lent if we could consider our obligation to observe the rules of our Church concerning days of Fasting or Abstinence—Lent and Ember days, and Rogation Days, Vigils, and all Fridays, excepting Christmas Day. In the present day it is very largely the pleasures of this Life which prevent the Seed of the Word from 'coming to prefection.'

"We must now consider shortly, What are some of the principles which would help us to keep Sunday rightly?

"We would say at once—Sunday is the Lord's Day. 'The Son of Man is Lord also of the Sabbath' (St. Mark ii. 28). It is the day of the Lord's Resurrection. The day should speak to us of the new and higher life in Christ. 'The Sabbath was made for man, and not man for the Sabbath' (St. Mark ii. 27).

"It is the day for man's highest good. It is the day on which we should endeavour to fulfil God's revealed will respecting the dedication of a special portion, one-seventh, of our time to Him. This expression of the Divine Will comes to us with the highest possible authority. We find it indicated from the very first when God rested from the work of creation; it is indicated again before the giving of the Law in the history given to us of the Flood, and of the Manna at other times; it was enacted by the Mosaic Law; it was observed by the Apostles after our Lord's Resurrection, and has been sanctioned ever since by the Christian Church, at all times and in all places. We have abundant authority for dedicating this portion of our time to God and in regarding it as the Lord's Day.

"What then should be the special marks of the Day?

They have been differently expressed, and yet their right meaning is not hard to see. They have been said to be 'Praise, Bounty, and Rest.' It has been called a Day for looking 'Upward, and inward, and outward.' It has been called a Day for 'Worship, and Rest, and Service.' It has been called a 'Home Day.' Let us take three names as specially comprehensive of our duty:

"1. It is the Lord's Day. The day for special worship in every best way we can; the day for the special Christian Service, the Eucharist.

"2. It is a Day of Rest. Only 'Let us not here take rest for idleness. . . . They rest who give over a meaner labour because a worthier and better labour is to be undertaken,' Hooker v. 60. There are works that we may do on the Day of Rest: 'My Father worketh hitherto and I work' (St. John v. 17). We should rest from our bodily labours that our minds and hearts may have leisure to learn more of God. 'Be still then, and know that I am God' (Psalm xlvi. 10). It is a day for attending to the higher parts of our nature, our souls and spirits; a day for endeavouring to complete the restoration of the image of God in which we were created, and which Christ came to restore; a day on which we should get time to read the Lord's Book, and to go to the Lord's House, and to say the Lord's Prayer; it is a day when we should specially think of 'the rest that remaineth for the people of God;' of Paradise and Heaven.

"3. It is a Home Day. All the members of the family are at home on Sunday; it is a day for cultivating Brotherly Love; a day for rekindling the love in our own households; a day for doing kind acts to our neighbours; a day for thinking of the whole body of Christ; a day for reading

the accounts of Missionary Work abroad, and of Prayer for the Heathen; a day for dwelling on the words 'Thy Kingdom come.'

"You can see, my dear people, what this points to—

"1. We should attend Public Worship ourselves, and see that others have the opportunity to do the same.

"2. We should abstain from unnecessary work ourselves, and avoid putting unnecessary work on others.

"Thus, if we keep our Sunday rightly, we shall be keeping the two great Commandments—

"1. 'The Love of God.'

"2. 'The Love of our Neighbour.'

"So shall we be learning to do His great Will.

"So shall we be getting ready to be with Him in Paradise, and then in Heaven, where doing His Will makes all happy.

"May God guide and bless in your efforts to keep this Lent according to His Will, and may He grant you a Holy and Happy Easter, and help you so to rise above the temptations of this world that every Sunday you may be able to 'rest in the Lord,' and finally through His merits, Who died and rose again for us, may enter into that Rest where, nevertheless, 'they rest not day or night, saying Holy, Holy, Holy, Lord God Almighty, Which was and is and is to come.'

"I am,

"Your friend and Bishop,

"Edward Lincoln."

APPENDIX III

FREQUENT reference has been made to the Bishop's dealings with individual souls. The following notes taken, immediately after private interviews, by one whom he guided through some difficult years, give a concrete instance of his method. "B." and "P." stand for Bishop and Penitent.

(AT 15.)

B. "Try and make a special effort these next holidays to be kind and affectionate to your father and mother. You know what I mean—not so much words and talking to them; but by little actions, such as running upstairs for them. You can't imagine how much pleasure these things give them. They like to see how you love them.

"Then as to Popularity. A very good rule is never to say or do anything to please others or to make others like you, but what would please God. If you do wrong deeds or say wrong words just to be liked, the other fellows will perhaps laugh and like you for the time; but when they see what you really do it for, they will despise you all the more. Never be pleased with anything but what would please God.

"Never do or say anything that you would be ashamed to speak about with each other when you are men.

"This wishing to be liked is very natural, but it must be stopped if it leads you to do anything that is wrong. But about your influence to lead other people right,

there's where your popularity comes in. If a person, liked by the others, comes on the scene and says 'shut up' to any one doing wrong, they will stop because they like him. But popularity for its own sake is merely vanity, and must be stopped.

"The only way to stop Thoughts is to *watch your eyes*. Avoid seeing indecent pictures or even photographs, for I am sorry to say that indecent photographs are often to be seen in papers, or exposed to view in the shops. I don't know whether there are any like this in ——. There may be. Well, when you see these, turn away; don't look at them. For, if you do, you are sure to think of it afterwards. When you come to a suggestive piece in a book, don't read it, but pass it over. The same when you hear any wrong words or speeches; if you can't stop it, get away and don't listen. *For, if you do, you are sure* to think of it afterwards. If you should think, resist it with all your might—think of something else. It is not sin to resist temptation. These temptations must come, but you can resist them.

"A very good rule is, never say anything or do anything to a girl that you would not like another fellow to say to your sister. Of course, there is no harm in talking to them, if they are ladies. Don't mix with any one of a different class. You know the word 'flirt.' Don't be one. It is *unkind* to a girl to be played with. Any one who is a flirt will never be married happily. He will be despised.

"Boasting and exaggeration is merely 'vanity.' Don't, of course, descend to any 'acts.' It destroys the sacredness of marriage."

(At 17.)

B. "*Swearing* is going out of society now, and is regarded as bad form. One ought to try and check one's own tongue, and, by putting the above argument forth, stop others.

Fifty or sixty years ago swearing was extremely prevalent; now going under.

"Going to Communion once a month sufficient.

"*Preparation.*—Prayer during week and examination quite enough. It would be a good and useful plan to read the Bible once a day.

"On growing, one has self-willed thoughts; natural, but should be watched.

"Thought of *Impurity* wrong; as dwelling on such thoughts may lead to action. Speaking about such things depends on the object of the speaking. If spoken to help those who wish for information, right. But, if only spoken to interest, wrong. Among deeds wrong by Bible, 'Fornication.' Such an argument does not appeal to those who do not believe Bible. Impure actions tend to lower high and right ideals and degrade mankind. 'Treat all those of opposite sex as sisters.' And, from this treatment will not only follow repugnance and shame at personal action, but repugnance against others treating womankind not as sisters.

"*Thoughtless, hasty half-lies* to be checked; they also lead to direct cheating. On making any exaggerated statement, correct it immediately by saying straight out, 'I was wrong, the incident was so and so.' Such things arise from vanity and love of praise. Check them. Be straight out, not ashamed of Christ. Then one is not a 'hypocrite.'

"Anger from vanity also. Loss of confidence in self, useful, as it is conducive to humility. Be not ashamed to stand boldly, and others, the waverers, will have secret admiration.

"*Selfishness cured.*—Endeavour to take back place. Choose more uncomfortable chair, etc. Watch against it.

"To decide about Gambling difficult. No exact harm in itself. Harm comes as leading others to do wrong. Oneself may be strong enough to stop at losing, but others not so,

and, for the sake of restraining others from sin, best not to join in it.

"Such a talk as this must be one about tendencies of character. Nothing to be frightened of here. Keep on steadily."

(*A letter.*)

B. "You are, I am thankful to say, going on very well; but, at your time of life, when your mind is rapidly opening, with all sorts of impressions, you may do well to remember that there are some problems and ideas which we cannot completely grasp with our finite intellect, and explain and prove to others by definite argument; yet we may obtain sufficiently sure convictions about them by following converging lines of thought. Most of the great things are complex, and beyond our powers to explain in a simple way.

"Beauty, Love, Character, we know are realities, yet hard to define; indeed, real definition of anything is almost, if not quite, impossible without infinite knowledge, except mathematical and abstract questions.

"Pardon all this old man's talk, don't bother over it, only be prepared not to be able to know all about everything, and yet learn as much as you can.

"God bless you and guide you and refresh you this Easter Day.

"E. L."

(At 21.)

B. "*Pride.*—Shown by (*a*) exaggerated stories.

"You should aim at something higher. It is the want of a high ideal—something which will make yourself and your stories petty in comparison. Try and elevate yourself above such trifles. When you see some great and well-known man have only a two-inch obituary notice in the *Times*, you recognise the futility of putting your store on the opinion of men.

"Shown by (*b*) irritability at home.

"At home one should welcome little snubs and set-backs, and always be on the look-out for a chance of doing some slight service, either by running upstairs or doing some kindness.

"*Drink.*—You will remember the words of the Bishop of London.* But if you have been able to keep yourself well in hand, I do not see any reason why you should give it up altogether. Perhaps some day you will feel it your duty to do so. Then you may be able to help certain people by giving it up. You have not got a craving for it? No. Then try and keep within control.

"*Thoughts.*—A difficult subject. 'Guard your eyes,' is the advice you had before. Beware of books and even picture-galleries, and, I am sorry to say, the shop-windows. When they centre on some person, beware! Keep away from that person. Don't touch more than necessary. Ejaculatory prayers are valuable. Constant watchfulness at your time of life is essential. You get rushed, especially by people of a different station from yourself.

"*Spiritual Sloth.*—You seem to be trying to keep on. I believe that devoutness and spiritual perception, which you complain is utterly lacking, is to a great extent a Gift of God. He gives it in many ways, by sorrows, losses, great troubles. I am sure it will come in time. Don't trouble, keep on with the religious exercises.

"As for the cloud surrounding you, keep on. The realisation of the Incarnation and the Atonement is a later development. Don't despair. Whatever happens, hold on to your Communions. 'Greats,' if you take them, may try you seriously, but you will pull through. You are evidently fond of practical ethics. Read your Plato and Aristotle with great care and an open mind. They will teach you to know human nature. The life of Archbishop Temple will help you. He was so frank and honest, so sympathetic. Do you remember his answer to an

* Dr. Winnington-Ingram.

Agnostic? 'I have read all Pythagoras, and it does not cover one page of the Gospels.'"

(At 19.)

P. "Lack of concentration in public and private worship."

B. "A wandering of thoughts during the service? Do you find the same difficulty with your school work? Can you concentrate then?"

P. "With work, yes. In service I get more and more lax."

B. "Bishop Stubbs pointed out a distinction between thoughts. There were evil, wrong thoughts in Church; and there were mere wandering thoughts. We ought not to look at any person wrongly. Perhaps the distinction is most forcibly shown in the illustration of a subject visiting his king. He might think of other things besides the King and his power, but he ought on no account to allow *treasonable* thoughts to enter his mind. You should try to keep to the service, though."

P. "I do not read the Bible daily. Ought I to do so?"

B. "It is a question on which I can lay down no definite rule to my Confirmation candidates—plough-boys, servant-girls, and the like. I see Archbishop Temple advises in a Confirmation Address that every one should read a certain number of verses each day, either from the Gospels, or the Psalms, or the Epistles. Still, it is a matter of time, and I do not like to press it too much. When you do read, you should read with some sort of a commentary by your side. A simple one, but it will help you."

P. "Thoughtless swear-words occasionally are blurted out."

B. "The habit should be resisted. Such words often shock people, who know you are trying to lead a Christian life."

P. "On reflection, my chief sin, the root of nearly all others, is Conceit and Pride."

B. "You remember how St. Augustine pointed out that Pride was the beginning and end of sins. We are tempted in innumerable ways, even to being proud of our efforts to be good. We should never be proud of any talents we

have, but very thankful for them. We have nothing in ourselves and of ourselves to be proud of. You should submit to petty humiliations ; you should not mind having less notice taken of you than you deserve, or unkindnesses. Take them all patiently."

P. "The sin you hint at—Jealousy—I find, often arises from my Pride."

B. "It is so. You should submit to seeing others chosen before you. Think of 'Not Jesus, but Barabbas.' Pray to be made more Christ-like by these very humiliations. Submit to all such things with delight, because of this. Pray to be humble, remembering that God despises the Proud, and cherishes the humble."

P. "Exaggeration, 'little lies,' too, arise from Conceit ? "

B. "Yes, they are the outcome of Vanity. We say little things to encourage others to look up to us. Often the friends of a man, who is always sticking a little on, take off too much from the man's words."

P. "I have a growing tendency to an idle curiosity, which I am much ashamed of. Prying among letters, and so on."

B. "Some one confessed the same sin to me the other day. I did not know what to say, except that this was one of the *disagreeable* sins. If people suspect you have this 'inquisitiveness,' they are careful to keep things locked up and out of the way."

P. "There is an impurity of thought, which grows and grows as one gets older. "

B. "This is only natural. There are two great defences against the sin of impurity in thought. One, as I have often said, is, *Guard your eyes*. Do not look at pictures or read books which will warp your thoughts. In Dante, that master of human feelings, Paolo and Francesca have fallen into sin, by reading aloud the loves of Guinevere and Lancelot. Watch, then, that your eyes are kept from parts of newspapers. Even the best newspapers have wrong articles in them.

"Again, when a bad thought comes, dash it away

quickly. *Brush it off.* Don't let it stop. Make some ejaculatory prayer, 'O God, give me a clean heart.' Strive against this sin. Pray for help against it."

P. "The general feeling of my whole life seems to me that it is a slack life. I have very little backbone in my spiritual life. Almost an indifference to God, and a total absorption in self and the world. I probably have taken too rosy a view of life, and missed out the long spaces where one is given to *self.*"

B. "You have done very well, my dear ——; I am very thankful that you have passed the last year as you have done. Keep on trying, keep on fighting. You are going into a new world to see new life—keep persevering."

(At 20.)

B. "The difficulty of returning thanks to God for His mercy is a very real one. But a child does not constantly pay thanks to his father; he rather appears to take this as a matter of course, and does not ever bubble over with gratitude. Yet he shows his gratitude by acts, by being ready to do his father's will, to run upstairs for something. We pay thanks to God by being *ready* to serve Him.

"There is a real danger in regarding public opinion more than God's Will. 'Make me to be pleased with nothing else, but what pleases Thee, O God.' We should apply this Godly standard to our life."

P. "Three *difficulties* at the University. What is the Godly Standard?"

B. "*Drink.*—Perhaps for a man in a seaport town, it would be best to become a teetotaller. Wine and spirits, however, may be used in moderation. But, at the University or anywhere else, remember it is always a low thing to get drunk. It is such an example to set to the poorer people. I am so sorry to hear there is a good deal of it at Oxford. It was encouraging to see in the Budget this year that the Drink Bill was less. You might try to speak quietly to men who are drifting into

the habit. Also remember your own danger. Natural buoyancy may excite you, not drink. Don't run the risk, the risk of being a 'scandal' to others, by being apparently among the drunkards.

"*Gambling.*—The view I take here is, partly, the great pity it is that the working men bet so much. The higher educated folk should restrain themselves for the sake of the national weakness. Also, though we can afford to lose money ourselves, yet we can never be quite sure that those with whom we are playing, can really afford to play. It is selfish, very selfish, to gratify our own desire of excitement at the risk of injuring those weaker or poorer than ourselves.

"*Extravagance.*—Yes, Ruskin did wish us to spend money only on necessities. He went a little too far. He did much, though, to elevate us. If there is the money to spend on refining influences, it is a pity not to spend it. Flowers, for example, in your rooms, help on life and the beauty of life. But some people are fond of handsomely bound books. Rather have books with modest bindings, and then occasionally you might have a well-bound book. It is a good thing to dress becomingly. It is a pleasure to see refined clothes and harmonious colours. This not only gives us self-respect, but helps on the world.

"*Prayer.*—I know the difficulties of getting people out of your rooms. I would advise you to add the weekly Collect to your brief prayers. It would soon give you a stock of nice prayers. Some, of course, are more suitable than others.

"You might every Friday add a weekly examination to your prayers, besides a short one each night.

"My way at Oxford of observing Friday was to keep out of Hall, and have tea in my own rooms.

"*Pride.*—Try and think over the occasions of this sin each night. The exaggeration should be guarded against. Listeners discount something from tales, which always have a point. Cynicism is a danger. Try and find the

good in people, not their weaknesses. Try to rejoice, rather than be irritated at such things as wound your vanity.

"*Impurity.*—Ejaculatory prayers are helpful against thoughts. Thoughts are difficult to deal with. They must be brushed quickly away. Avoid harmful books. Sometimes, in a Picture Gallery, we have to steer clear of pictures or statues; yet a certain part of the feelings are only the outcome of natural forces. Be strong.

"*Coldness towards God.*—As I said at first, the only thing in this case is to be ready to love and serve. Perhaps some day the testing labour is offered you—to take or to refuse. Then you have the chance of showing your love."

P. "*Vocation.*—I shall never be really satisfied unless I give myself up to some work for God."

B. "I think the Egyptian Civil Service a noble work, witnessing to goodness in a foreign land. Many of the Civil Servants, too, are excellent Christians, and can do a great work for Christ by force of example.

"*Concentration.*—You can partly acquire concentration by considering all your present work in the light of your future work. The great object should be to do your work as well as possible. Bacon says, 'friends are the thieves of time.' It is a temptation to try to use your present opportunities for talking and perhaps influencing others, rather than to stick long to your work.

"Yet to some measure your influence among men in the world is increased by your Class. —— spoilt himself by taking 3rds, and talking to everybody he came across; and very useful and good he was.

"Now, my dear boy, it is a great pleasure to see you from Oxford, and to hear you are keeping on so steadily. I am fairly well; neuralgia a little.

"It's a very sharp wind. Won't you put on your coat? I think you had better do so. Goodbye, goodbye. God bless you!"

APPENDIX IV

CONFESSION

"I AM constrained to ask two plain questions:—

1. "Which is the more honest Clergyman of the Church of England, the one who, promising to teach the Prayer Book, tells the sick man of Confession and Absolution; or the one who does not?
2. "Which is the braver and the kinder Priest, the one who, meaning in honesty to tell the sick man of the pardon which he may have, waits till a burning fever or wasting consumption has made reasoning impossible; or the man who teaches this doctrine plainly to his people when they are in health and capable of understanding it, and availing themselves of it, if, and when, they need it?

"I do not forget, my reverend brethren, the great difficulties which beset us in this grave matter, but now that our attention is being publicly called to the teaching of the Prayer Book, it is but right that we should consider both our defects as well as our excesses; and many faithful Parish Priests must, I am sure, deeply regret the unsatisfactory vagueness of much of their Visitation of the Sick, and their inability to use the Office which our Prayer Book has provided, and which we have promised to use.

"That it is only too often impossible to use it I quite admit. It would not be understood; we should distress, and do more harm than good. But this should not be so, and would not be so, after a while, if we explained to our people what the teaching of the Church of England with regard to Private Confession really is, making clear to them both the reality of the blessing and what she is commissioned to give, and the perfect liberty of her children."

From Bishop King's Charge to the Diocese of Lincoln, A.D. 1898.

INDEX

Acland, Sir Henry, 98
Acton, Lord, 335
Adderley, Father, 108–9, 128–9
Alexander, Archbishop, 278 n.
Allbutt, Dr. Clifford, 301–2
Arnold, Matthew, 266
Athawes, Rev. J. T., 199–200
Atlay, Bishop, 163 n.

Barff, Rev. Albert, 14
Barrett, Rev. J. M., 140
Beaconsfield, Lord, 44
Benson, Archbishop, 241 n., 314; quoted, 38, 39, 88, 105, 120; on Bishop King, 214
——, Father, 152, 153
Blakeney, E. H., 309
Blakesley, Dean, 102
Blyth, Bishop Popham, 182, 183, 194
Bright, Dr., 71, 141, 155, 163, 168, 280; quoted, 78, 194–7, 204, 205
Bromby, Canon, 145
Brooke, Rev. C. E., 25
Browne, Bishop, 89
Brownlow, Lord, 252
Burgon, Dean, 39
Butler, Bishop, 7, 29, 291, 323
——, Dean, 91, 222 n., 237 n.

Cairns, Lord, 173
Chandler, Bishop, 278
Chase, Rev. D. P., 7
Chrétien, Rev. C. P., 7
Church, Dean, 161 n., 198; letters quoted, 88, 148
Cleaver, Rev. W. H., 189
Clements, Sub-Dean, 129, 152–4, 198, 210; death, 227, 230 n.
——, Mrs., 176, 203, 209, 210, 227, 228, 230 n.
Coleridge, Lord, 32
Compton, Lord Alwyne, Bishop of Ely, 116, 181
Congreve, Father, 302
Copleston, Bishop, 53
Corfe, Bishop, 300
Creighton, Bishop, 244

Davey, Dean, 23 n.
Davidson, Archbishop, 172, 250, 258 n.
Dawson, Rev. James, 103, 129, 149, 150
Day, Rev. John, 3
Denison, Archdeacon, 81
Doane, Bishop, 206
Dover, Rev. T. B., 106
Durnford, Bishop, 205

Elliott, Rev. C. J., 69
Elsdale, Rev. D. R., 21, 110

Elton, Rev. Edward, 10–12, 160–2

Farrar, Bishop, 299
Field, Mr. Justice, 124, 125

Garfit, Cheney, 251
Garner, Thomas, 135, 136
Gibbons, Rev. E. T., 46 n.
Gibbs, William, 45
Gladstone, Rev. Stephen, 33, 34, 226
——, Right Hon. W. E., 34, 38, 43, 71, 85–8, 102; letters quoted, 35–7, 86; on Ritual, 143
Gore, Bishop, 163, 232
Goschen, Lord, 5
Gott, Bishop, 278
Green, T. H., 121, 316
Gregory, Dean, 207
Grueber, Rev. C. S., 188, 189
Gurney, Rev. Augustus, 19

Halifax, Lord, 130–7, 174, 250; quoted, 184, 208
Hanchard, J., 143–6
Hawkins, Provost, 5–6
Heberden, Dr., 2
——, C. B., 276 n.
——, Dr. William, 2
Heurtley, Dr., 17
Hicks, Bishop, 50
Hole, Dean, 238
Hood, S. F., 152
Hornby, Bishop, 278
Horton, Dr., 275 n.
Howley, Archbishop, 3
Hunt, Rev. R. W. Carew, 12
Hutchings, Rev. W. H., 186, 187
Hutton, Canon, 229

Ingram, Bishop Winnington, 347

Jackson, Bishop, 301
Jelf, Rev. W. E., 39 n.
Jeune, Sir Francis, 163, 184
Johnson, Bishop, 279
Johnston, Rev. J. O., 98, 239
Jones, Bishop, 81

Kay, Dr., 51
Kaye, Archdeacon, 300, 301
Kempe, A. B., 163
King, Mrs. (Mother), 40 n., 51, 58, 63; death, 80
——, Anne (sister), 4
——, Edward (Bishop of Lincoln), ancestry, 1; birth, 2; early education, 3, 4; confirmation, 3; at Oxford, 4–8; visit to the Holy Land, 9, 10; ordination, 10; curacy at Wheatley, 10–12; Chaplain of Cuddesdon, 17–22; Principal of Cuddesdon, 22–34; on Confession, 27; his sermons, 32, 33; Pastoral Professor at Oxford, 35 *seq.*; portrait and testimonial to, 40 n.; B.D. and D.D., 41; visit to Germany, 50–3; his work at Oxford, 49, 50, 54 *seq.*; his "Bethel," 59–62; in Switzerland, 64; on Labour unrest, 66, 67; and "The Communicant's Manual," 69; his correspondence, 70–6, 93, 97; and Dr. Pusey, 77–9; death of his mother, 80; accepts Bishopric of Lincoln, 86; congratulations to, 87 *seq.*; the question of residence,

96, 98, 115; testimonials to, 98, 99, 106; his farewell address at Oxford, 99–102; consecration, 103–6; reply to Cuddesdon address, 107–9; enthronement at Lincoln, 109; characteristics, 110–15; his first charge, 119–123; visits condemned prisoners, 123–7; in the Engadine, 129, 130, 138; rebuilds the Old Palace and Chapel, 134–141; on celibacy, 145; attacked by the Church Association, 146 *seq.*; in Italy, 151; cited to appear before the Archbishop of Canterbury, 155; sympathy, 156 *seq.*; appearance at Lambeth Palace, 164; the Defence Fund, 167; his letter of thanks, 177; the trial, 177 *seq.*; judgment, 181; congratulations, 181–192, 204–210; his statement on the judgment, 200–2; his brother's death, 203, 204; his health, 211; founds Diocesan Sunday Fund, etc., 214; domestic life, 215, 216; and "The New Theology," 232, 233; the Lambeth Conference (1897), 241; a presentation portrait, 252–4; on the Education Bill, 260–6; and the English Hymnal, 272, 273; his last charge, 275; speech at Brasenose, 276–8; his views on divorce, 279, 280; presentation on his 80th birthday, 286; last ordination, 290–5; illness, 298; last confirmation, 299, 300; death, 307

Kitchin, T. W., 141, 142, 186

Lake, Dean, 91
Lear, E. W., 21
Lester, Rev. J. M., 61–3
Liddell, Dean, 92, 93
——, Mrs., 58
Liddon, Dr., 14, 23, 59, 163, 232, 233; quoted, 1, 87, 88, 104, 105, 111; letters quoted, 17–19, 148, 155, 167; sermon quoted, 40, 41; and Dr. Pusey, 78
Lowder, Rev. C. F., 76
Lyttelton, Lord, 59

Mackarness, Bishop, 32 n., 42, 71; quoted, 97
Mackonochie, Rev. A. H., 52 n., 146
Maclagan, Archbishop, 240 n., 285
Macrorie, Bishop, 278
Magee, Bishop, 122, 123, 146
Marriott, Rev. Charles, 5, 6, 329, 330
Moberly, Robert, 157
Moody, D. R., 215
Morton, Archbishop, 314
Myers, Canon, 79
Mylne, Bishop, 279

Napier, Rev. H. F., 284, 285
Neale, Dr., 46, 85
Newbolt, Canon, 92, 185, 207
Noel, Rev. M. H., 79, 92

Ogilvie, Rev. C. A., 35
Ottley, Canon, 60, 83, 86, 116, 287
Ouless, W., 251

Paget, Bishop, 87, 152, 163; letters quoted, 80, 90, 91, 167, 168
Parker, Archbishop, 311
Paul, M. J., 193, 194
Penzance, Lord, 173
Perry, Canon, 162, 185, 197, 198
Phillimore, Sir Walter, 162, 163, 180; letter quoted, 183, 184
Phillpotts, Bishop, 188
Ponsonby, Rev. F. J., 106
Porter, Canon C. F., 22, 65, 289
——, Rev. W. M., 289
Pott, Archdeacon Alfred, 14, 19, 23; letters quoted, 188
Prevost, Sir George, 23
Pusey, Dr., 5, 27, 59, 71, 273, 288; letter quoted, 49, 50; last days, 77 *seq.*

Ram, Rev. Edward, 248, 249
Read, E. de L., 146, 147, 155
Rendle, Rev. H. R., 68 n.
Richmond, George, 40 n.
Ridding, Bishop, 89, 174–6, 182
Robertson, Rev. F. W., 62
——, Rev. J. A., 57

Sailer, Bishop, 120
Scott Holland, Canon, 65, 82, 115; quoted, 14, 80, 81, 90, 178, 179
Selborne, Lord, 173
Smith, Goldwin, 17
Stubbs, Bishop, 163 n., 177, 319; letter quoted, 89
Suckling, Rev. R. A. J., 226
Swinny, Rev. H. H., 19–23

Tait, Archbishop, 38, 43; his Public Worship Regulation Bill, 44, 52, 65; death, 85, 170
Talbot, Bishop, 83, 84
Temple, Archbishop, 163 n., 189 n., 243, 258 n., 280, 311; and the Ritualists, 248, 249, 254, 255
Thicknesse, Bishop, 205, 206, 278
Thorold, Bishop, 115, 163 n.
Tooth, Rev. Arthur, 65
Trench, Archbishop, 226 n.
——, Rev. H. F., 226
Trevor, Rev. George, 2
Tweed, J. T., 289

Vaughan, Dr., 35
——, Rev. C. L., 5
Venables, Canon, 102

Wakeman, H. O., 163, 164, 187, 188
Wellesley, Dean, 38
West, Rev. R. T., 187 n.
Westall, Rev. Henry, 248, 249
Wickham, Dean, 237 n., 282
Wilberforce, Bishop Ernest, 42, 95
——, Bishop Samuel, 10, 30 n., 100, 161, 188; and Cuddesdon College, 14–16, 23, 53; letters quoted, 22, 36, 37; death, 41, 43; memorial to, 53
Wilgress, Canon, 284, 285, 301, 305
Wilkinson, Bishop G. H., 5, 63, 97
Williams, Prebendary Garnons, 7–9; death, 10

Williams, Richard Davies, 7, 8
Wilson, Dr., 217, 218
Wood, Canon, 30, 232, 286, 287
Woodford, Bishop, 81, 116; letters quoted, 89, 98
Woolcombe, Rev. E. C., 39
Wordsworth, Bishop (of Lincoln), 85, 102, 119, 278 n., 321
——, Bishop (of Salisbury), 163 n.

Yonge, Charlotte, 32

THE END

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED, LONDON AND BECCLES.

Works by the Rt. Hon. G. W. E. Russell

Collections and Recollections

By "One who has Kept a Diary." With a Frontispiece. Revised, Enlarged, and Cheaper Edition. Large crown 8vo, 7s. 6d.

SPECTATOR.—"One of the most entertaining books that we have ever looked through. Mr. Russell not only tells us who is who, but who was who. All the people who flit before us live, and some of them live in quite a new light."

An Onlooker's Note-Book

Second Impression. Large post 8vo, 7s. 6d. net.

TRUTH.—"'An Onlooker's Note-Book' recalls by its wisdom of the world and satire of the world, and by the idiomatic ease and vigour of its style, Thackeray's 'Roundabout Papers.'"

A Londoner's Log-Book

Second Impression. Small post 8vo, 5s.
Also Pocket Edition, with Frontispiece. Fcp. 8vo, 1s. net.

PALL MALL GAZETTE.—"One of the wittiest and most observant things which have been written regarding a certain phase of London Society. . . . An astonishingly clever little book: it will be indispensable to the student of social manners."

Social Silhouettes

Second Edition. Large post 8vo, 7s. 6d. net.

STANDARD.—"The book will make the fame and fortune of many after-dinner conversationalists, it holds so many excellent stories."

Sir Wilfrid Lawson: A Memoir

Second Edition. With 3 Portraits. Small demy 8vo, 7s. 6d. net.

DAILY CHRONICLE.—"Sir Wilfrid Lawson's humour was part of the kindly and sunny nature of the man. There are many specimens of it in this book . . . an excellent presentation of a noble life."

Sketches and Snapshots

Second Edition. With a Coloured Frontispiece. Small demy 8vo, 10s. 6d. net.

STANDARD.—"Mr. Russell excels in portraits of men whom he has personally known, and concerning whom he has stories to tell which are at once lively and attractive. The book abounds in witty, well-bred talk."

London: Smith, Elder, & Co., 15 Waterloo Place, S.W.

Biography

In two volumes, with Portraits and Plans. Crown 8vo. 12s.

The Great Duke.

By W. H. Fitchett, B.A., LL.D.,
Author of 'Deeds that won the Empire,' 'Fights for the Flag,' &c.

Liverpool Post.—'Written . . . by a master of narrative. The history of the exhaustive Peninsular campaign has never been written more picturesquely, yet with such regard to truth.'

With a Portrait in Photogravure, and 8 pages of Illustrations.
2nd Edition. Demy 8vo. 10s. 6d. net.

My Naval Career and Travels.

By Admiral of the Fleet the Right Honble. Sir Edward H. Seymour, G.C.B., O.M., etc.

Daily Telegraph.—'Simple, straightforward, manly, and unadorned, this literary record is a worthy tribute to the career which it describes. Admiral Seymour has to his credit as distinguished a career as any officer in the British Navy.'

With 3 Photogravures and 20 pages of Illustrations. In 2 Vols.
Large medium 8vo. 31s. 6d. net.

The Family and Heirs of Sir Francis Drake.

By Lady Eliott-Drake.

Observer.—'The Drake records are rich and so excellently managed and arranged by Lady Eliott-Drake that we get a very close and vivid picture of life in Devon and in London for nearly two hundred years.'

With 2 Portraits in Photogravure and 2 Illustrations. Large post 8vo. 7s. 6d. net.

'Sylhet' Thackeray.

By F. B. Bradley Birt, I.C.S., Author of 'Chota Nagpore,' &c.

*** A biography of William Makepeace Thackeray, the grandfather of the Novelist.

Standard.—'Mr. Bradley Birt's knowledge of India, not only as it is now, but also as it was in the latter part of the eighteenth century, has enabled him to give the story a vividness which is not always found in Anglo-Indian Biography.'

With 18 Portraits (2 in Photogravure). Small demy, 8vo. 2 vols. 21s. net.

The Life of Edward, Earl of Clarendon.

By Sir Henry Craik, K.C.B., M.P.,
Author of 'A Century of Scottish History,' &c.

Times.—'A life which in its greatness and variety of relief, no less than in the picturesque abundance of detail available, yields to five or six alone in the whole splendid gallery of seventeenth century biography.'

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

Biography

Large post 8vo. 7s. 6d. net.

Leaves of the Tree : Studies in Biography.

By Arthur C. Benson,

Author of 'The Upton Letters,' 'From a College Window,' &c.

CONTENTS :— Introductory.— Bishop Westcott.— Henry Sidgwick.— J. K. Stephen.—Bishop Wilkinson.—Professor Newton.—Frederic Myers.— Bishop Lightfoot. — Henry Bradshaw. — Matthew Arnold. — Charles Kingsley.—Bishop Wordsworth of Lincoln.—Epilogue.

Daily Telegraph.—'This may be accounted among the most valuable of all Mr. Benson's books.'

With 9 Portraits (1 in Photogravure). Demy 8vo. 14s. net.

Hannah More : A Biographical Study.

By Annette M. B. Meakin,

Author of 'A Ribbon of Iron,' 'What America is Doing,' &c.

Aberdeen Journal.—'Miss Meakin writes with profound knowledge of her subject. We have read the volume with deep interest and appreciation, and cordially recommend it to our readers as a treasure of good things, as well as an admirable account of Hannah More.'

With 6 Portraits. Small demy 8vo. 7s. 6d. net.

The Annals of the Irish Harpers.

By Charlotte Milligan Fox.

Standard.—'This fascinating volume, Mrs. Milligan Fox writes excellently well concerning the traditions of the harp in Ireland, and incidentally throws a flood of light not merely on the bards of ancient Ireland but on historic harps which have been preserved until the present time.'

With 4 Photogravure Portraits. Large demy 8vo. 10s. 6d. net.

Memoirs and Memories. 2nd Impression.

By Mrs. C. W. Earle,

Author of 'Pot-Pourri from a Surrey Garden,' &c.

Daily News.—'There will always be a welcome among a multitude of readers for a new book from the author of "Pot-Pourri from a Surrey Garden" . . . book lovers will find a good deal to their taste in her latest volume.'

Chawton Manor and its Owners :

A Family History.

With Portraits in Photogravure and numerous Illustrations.

Crown 4to. 21s. net.

By William Austen Leigh, Fellow of King's College, Cambridge, and Montagu George Knight, of Chawton.

Times.—'Mr. Austen Leigh gives to his researches of the Old Hampshire Manor a literary touch which lightens his extracts from the original documents. The personal interest for the public centres mostly about Jane Austen, her home and her family.'

London : Smith, Elder & Co., 15 Waterloo Place, S.W.

Biography

In two volumes, with Portraits and Plans. Crown 8vo. 12s.

The Great Duke.

By W. H. Fitchett, B.A., LL.D.,
Author of 'Deeds that won the Empire,' 'Fights for the Flag,' &c.

Liverpool Post.—'Written . . . by a master of narrative. The history of the exhaustive Peninsular campaign has never been written more picturesquely, yet with such regard to truth.'

With a Portrait in Photogravure, and 8 pages of Illustrations.
2nd Edition. Demy 8vo. 10s. 6d. net.

My Naval Career and Travels.

By Admiral of the Fleet the Right Honble. Sir Edward H. Seymour, G.C.B., O.M., etc.

Daily Telegraph.—'Simple, straightforward, manly, and unadorned, this literary record is a worthy tribute to the career which it describes. Admiral Seymour has to his credit as distinguished a career as any officer in the British Navy.'

With 3 Photogravures and 20 pages of Illustrations. In 2 Vols.
Large medium 8vo. 31s. 6d. net.

The Family and Heirs of Sir Francis Drake.

By Lady Eliott-Drake.

Observer.—'The Drake records are rich and so excellently managed and arranged by Lady Eliott-Drake that we get a very close and vivid picture of life in Devon and in London for nearly two hundred years.'

With 2 Portraits in Photogravure and 2 Illustrations. Large post 8vo.
7s. 6d. net.

'Sylhet' Thackeray.

By F. B. Bradley Birt, I.C.S., Author of 'Chota Nagpore,' &c.

**** A biography of William Makepeace Thackeray, the grandfather of the Novelist.

Standard.—'Mr. Bradley Birt's knowledge of India, not only as it is now, but also as it was in the latter part of the eighteenth century, has enabled him to give the story a vividness which is not always found in Anglo-Indian Biography.'

With 18 Portraits (2 in Photogravure). Small demy, 8vo. 2 vols. 21s. net.

The Life of Edward, Earl of Clarendon.

By Sir Henry Craik, K.C.B., M.P.,
Author of 'A Century of Scottish History,' &c.

Times.—'A life which in its greatness and variety of relief, no less than in the picturesque abundance of detail available, yields to five or six alone in the whole splendid gallery of seventeenth century biography.'

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

Biography

Large post 8vo. 7s. 6d. net.

Leaves of the Tree : Studies in Biography.

By Arthur C. Benson,

Author of 'The Upton Letters,' 'From a College Window,' &c.

CONTENTS :— Introductory.— Bishop Westcott.— Henry Sidgwick.— J. K. Stephen.—Bishop Wilkinson.—Professor Newton.—Frederic Myers.— Bishop Lightfoot. — Henry Bradshaw. — Matthew Arnold. — Charles Kingsley.—Bishop Wordsworth of Lincoln.—Epilogue.

Daily Telegraph.—'This may be accounted among the most valuable of all Mr. Benson's books.'

With 9 Portraits (1 in Photogravure). Demy 8vo. 14s. net.

Hannah More : A Biographical Study.

By Annette M. B. Meakin,

Author of 'A Ribbon of Iron,' 'What America is Doing,' &c.

Aberdeen Journal.—'Miss Meakin writes with profound knowledge of her subject. We have read the volume with deep interest and appreciation, and cordially recommend it to our readers as a treasure of good things, as well as an admirable account of Hannah More.'

With 6 Portraits. Small demy 8vo. 7s. 6d. net.

The Annals of the Irish Harpers.

By Charlotte Milligan Fox.

Standard.—'This fascinating volume, Mrs. Milligan Fox writes excellently well concerning the traditions of the harp in Ireland, and incidentally throws a flood of light not merely on the bards of ancient Ireland but on historic harps which have been preserved until the present time.'

With 4 Photogravure Portraits. Large demy 8vo. 10s. 6d. net.

Memoirs and Memories. 2nd Impression.

By Mrs. C. W. Earle,

Author of 'Pot-Pourri from a Surrey Garden,' &c.

Daily News.—'There will always be a welcome among a multitude of readers for a new book from the author of "Pot-Pourri from a Surrey Garden" . . . book lovers will find a good deal to their taste in her latest volume.'

Chawton Manor and its Owners :

A Family History.

With Portraits in Photogravure and numerous Illustrations.

Crown 4to. 21s. net.

By William Austen Leigh, Fellow of King's College, Cambridge, and Montagu George Knight, of Chawton.

Times.—'Mr. Austen Leigh gives to his researches of the Old Hampshire Manor a literary touch which lightens his extracts from the original documents. The personal interest for the public centres mostly about Jane Austen, her home and her family.'

London : Smith, Elder & Co., 15 Waterloo Place, S.W.

Travel

With 32 pages of Illustrations and two Maps.
Small royal 8vo. 10s. 6d. net.

Nigeria: Its Peoples and its Problems.

By E. D. Morel, Author of 'Great Britain and the Congo.'

Times.—'The writing is clear and the opinions bold. Mr. Morel's personal impressions comprise many powerful thoughts and suggestions. His book altogether is one of distinctive value to the student and administrator.'

Large post 8vo. 6s. net.

Pastels under the Southern Cross.

By Mrs. Margaret L. Woods,
Author of 'The Vagabonds,' 'The King's Revoke,' &c.

Scotsman.—'Tell about the people and the South African life in chapters of never flagging interest, with every now and then a striking passage of description."

A Homeward Mail: Crown 8vo. 3s. 6d. net.

Being the Letters of Colonel Johnstone from India.

Edited by Powell Millington, Author of 'To Lhassa at Last.'

Morning Post.—'There is much concentrated wisdom in his small book.'

Scotsman.—'The Colonel is never wearisome. His letters are full of pithy remarks and lively anecdotes.'

Large post 8vo. 6s. net.

Children at Play, and Other Sketches.

By Miss Bradley.

Daily Mirror.—'The author is most at home among the little ones of Italy. She has made her subjects very attractive and human.'

With 32 pages of Illustrations. Small demy 8vo. 10s. 6d. net.

An Outpost in Papua.

By the Rev. Arthur Kent Chignell, Priest of the New Guinea Mission.

Church Times.—'Mr. Chignell's book on Papua is missionary literature of a refreshing kind. It is brimful of humour and humanity.'

Large post 8vo. 7s. 6d. net.

Two Visits to Denmark.

By Edmund Gosse, LL.D., Author of 'History of Modern Literature,' 'Henrik Ibsen,' 'Father & Son,' &c.

Morning Post.—'A book which in the guise of a quiet and delightful narrative gives you an insight into one of the most delightful countries of Europe.'

Daily Mirror.—'It is full of an exquisite sense of humour.'

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

Fiction

NEW 6s. FICTION.

3rd Impression. With 3 Illustrations by Charles E. Brock.

The Case of Richard Meynell.

By Mrs. Humphry Ward.

Daily Mail.—'No book of this year or next year is likely to be so widely and warmly discussed.'

Glasgow Herald.—'A tale which undoubtedly shows Mrs. Ward at her very best . . . there is hardly a page in which we do not exclaim over some truly human touch.'

The Courtier Stoops.

By Sir James Yoxall, M.P.,
Author of 'The Wander Years,' 'Chateau Royal,' &c.

Times.—'Sir James Yoxall tells in the form of a novel the love story of Goethe and Christiane Vulpius. And he tells it very cleverly.'

Penny Monypenny. 2nd Impression.

By Mary and Jane Findlater,
Authors of 'Tales that are Told,' 'Crossriggs,' &c.

*** Another story of Scottish life and character from the skilful hands of the authors of 'Crossriggs.'

Master Christopher. 2nd Impression.

By Mrs. Henry de la Pasture (Lady Clifford).

The World.—'A fresh, delicate, and charming romance.'

Standard.—'Christopher Thorverton is the best figure that Lady Clifford has given to us. From first to last he is consistent, human and touching. . . . Erica is one of the best pictures of a flirt that we can remember.'

Enter Charmian : A Comedy Idyll of Moorside.

By Harold Vallings.

Athenæum.—'The reader who goes to this account of a golfing and shooting holiday, redolent of Devon moor and folk, for genial amusement, will have his wish gratified.'

The Lost Iphigenia. By Agnes and Egerton Castle.

Scotsman.—'A powerful story, strong alike in plot and characterisation, the study of Dr. Lothnar being perhaps the best thing these very able writers have given to the public.'

London : Smith, Elder & Co., 15 Waterloo Place, S.W.

Recent Publications

Large post 8vo. 7s. 6d. net.

The Old Order Changeth. The Passing of Power from the House of Lords. By Frank Dilnot.

Standard.—'Mr. Dilnot is a parliamentary journalist with a seeing eye, a vivid descriptive power . . . the student of our Constitution will find the book invaluable because it supplies in interesting narrative the tale of the great dispute between the two Chambers.'

Judgments in Vacation. Large post 8vo. 7s. 6d. net.

By His Honour Judge Edward Abbott Parry,
Author of 'The Scarlet Herring and other Stories,' &c.

Evening Standard.—'This collection of essays is witty, full of amusing anecdotes, and besides that, is written with the literary sense which always dignifies the work of his Honour.'

Yorkshire Post.—'Humour is by no means the only rare quality in these Judgments. In the pure Lamb and Stevenson sense they are literature.'

The Creed of Half Japan : Large crown 8vo. 7s. 6d. net.

Historical Sketches of Japanese Buddhism.

By Arthur Lloyd, M.A., Lecturer in the Imperial University, Tokyo, formerly Fellow of Peterhouse.

Glasgow Herald.—'This book is one that no serious student of Japanese life can afford to overlook.'

The Religious Aspects of Disestablishment and Disendowment. Large post 8vo. 3s. 6d. net.

By the Right Rev. Bishop Welldon, Dean of Manchester,
Author of 'Sermons Preached to Harrow Boys,' &c.

Aberdeen Journal.—'Dr. Welldon proves himself not only an extremely able, but a most fair-minded controversialist. To all that can be said in favour of disestablishment he gives full value.'

Large crown 8vo. 3s. 6d. net.

Copts and Moslems under British Control.

Edited by Kyriakos Mikhail.

Scotsman.—'Kyriakos Mikhail has brought together a body of opinion and evidence in favour of greater liberty and increased privileges for the Copts in Egypt.'

A Concordance to the Poems of William Wordsworth. Demy 4to. gilt top. £2 2s. net.

Edited for the Concordance Society by Professor Lane Cooper, Assistant Professor of the English Language and Literature in Cornell University.

Liverpool Daily Post.—'This most admirable piece of work . . . a concordance which is certainly excellent in design and which we have found most complete and accurate.'

London : Smith, Elder & Co., 15 Waterloo Place, S.W.

The Centenary Biographical Edition

of the Works of

William Makepeace Thackeray.

For the purpose of this, the Definitive Edition, Lady Ritchie has re-arranged her Biographical Prefaces to the Works, adding many new letters and illustrations, together with some Writings of the great Novelist hitherto unpublished.

In 26 Vols. Demy 8vo. Gilt top. 6s. net each.

The Edition is printed in large type on fine paper. In addition to the very numerous illustrations in the text, there are about 500 separate plates (many of them drawn by the author), and others by

F. BARNARD. GEORGE DU MAURIER. Sir J. E. MILLAIS, Bart., P.R.A.
The Hon. JOHN COLLIER. Sir LUKE FILDES, R.A.
GEORGE CRUIKSHANK. HARRY FURNISS. G. A. SALA.
FRANK DICKSEE, R.A. CHARLES KEENE. LINLEY SAMBOURNE.
RICHARD DOYLE. JOHN LEECH. FREDERICK WALKER. A.R.A.

The 26 Portraits of Thackeray given as Frontispieces, some of them appearing for the first time, are by the following artists among others:

GEORGE CHINNERY. SAMUEL LAURENCE. FRANK STONE, A.R.A.
COUNT D'ORSAY. DANIEL MACLISE, R.A. FREDERICK WALKER, A.R.A.
CHARLES KEENE. Sir J. E. MILLAIS, Bart., P.R.A. SAMUEL LOVER.

The last volume includes a coloured portrait of Lady Ritchie, from a water-colour drawing by her father, and a sketch of W. M. Thackeray, from a drawing by Lady Ritchie, both hitherto unpublished.

Sir Henry Lucy.—'If you seek Thackeray's best monument you will find it in this splendid edition of his works.'

Sphere.—'Now at last we have an ideal edition of Thackeray . . . beautiful books, well printed on good paper with adequate margins.'

PROSPECTUSES POST FREE ON APPLICATION.

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

Recent Biography.

A Memoir of 'The Great English Tribune.

With Portraits and Facsimiles of Letters. Medium 8vo. 10s. 6d. net.

John Bright: a Monograph.

By R. Barry O'Brien,

Author of 'The Life of Lord Russell of Killowen.'

With a Preface by the Right Hon. Augustine Birrell, M.P.

Morning Post.—'Perhaps the most characteristic feature about this book is its tone of refreshing and unexpected-candour . . . . it is highly laudatory and appreciative.'

Daily Chronicle.—'Mr. O'Brien has put us under a debt of gratitude for his story of the great Tribune's career.'

Daily News.—'This most appreciative and enjoyable monograph. Mr. O'Brien has written a book likely to appeal to all who are interested in current politics.'

Freeman's Journal.—'The book is a delight to read, an illuminative study of a figure of peculiar simplicity and charm.'

With Portraits. Large post 8vo. 7s. 6d. net.

The Romance of a Great Singer: A Memoir of Mario.

By Mrs. Godfrey Pearse and Frank Hird.

Observer.—'An account of the greatest singer of his day, with many anecdotes of himself and Grisio, whom he married in 1856.'

Evening Standard.—'The story of an unusual and varied career . . . a large number of the foremost personalities of the Europe of half a century ago pass through these pages.'

With Photogravure and Half-tone Illustrations. Medium 8vo. 15s. net.

Sir Woodbine Parish, K.C.H., F.R.S., and Early Days in Argentina.

Written by the Hon. Nina L. Kay Shuttleworth.

Financial Times.—'The work gives an interesting picture of the period . . . a sound piece of work, and with its appendices forms a valuable contribution to biographical literature.'

Observer.—'Sir Woodbine Parish's most interesting experiences. The memoir gives an interesting account of the foundation and early history of the Argentine Republic.'

With a Frontispiece by H. W. Stagg and 10 Portraits. Crown 8vo. gilt top. 6s.

Fighting Admirals.

By John Barnett.

Author of 'The Prince's Valet,' 'Geoffrey Cheriton,' 'Eve in Earnest,' &c.

Standard.—'Mr. Barnett writes with real enthusiasm and considerable ability. There could be no better Christmas present for a boy—a suggestion commended to the kind consideration of British Uncles.'

Yorkshire Observer.—'The author gives us some glorious half-hours, and no one who reads his thrilling pages can fail to be roused to a high pitch of British enthusiasm.

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

Works by J. Ellis Barker

Small demy 8vo. **10s. 6d.** net each.

Great and Greater Britain:

The Political, Naval, Military, Industrial, Financial, and Social Problems of the Motherland and Empire.

SECOND AND ENLARGED EDITION.

SHREWSBURY CHRONICLE.—"Mr. Ellis Barker has a clear and masterly comprehension of the problems he has set himself to place before us. The book is one the perusal of which cannot fail to inspire deep thoughtfulness."

British Socialism:

An Examination of its Doctrines, Policy, Aims, and Practical Purposes.

ACADEMY.—"We advise all who would know something of the real aims and proposals of British Socialists, all who wish to be in a position to differentiate true reform and progress from a policy thoroughly dangerous to the State, to read and digest one of the best books of reference on current Socialism which has so far been offered to the public. It has the merit of being eminently practical."

The Rise and Decline of the Netherlands.

*** *Mr. Barker institutes a comparison between the Netherlands and England, and shows that the causes which led to the decadence of the one country are threatening the other.*

Mr. J. L. GARVIN, in the *FORTNIGHTLY REVIEW*, says:—"There is nothing in any language like it, and when all is said it remains one of the most striking additions recently made to the political library. . . . The work is a mine, and not the least merit of Mr. Barker's pages is that it supplies an exhaustive index which is a model of its kind."

Modern Germany:

Her Political and Economic Problems, her Policy, her Ambitions, and the Causes of her Success.

THIRD AND ENLARGED EDITION, completely Revised and brought up-to-date.

Mr. CHARLES LOWE, in the *DAILY CHRONICLE.*—"This is one of the best books on Germany to which we have been treated for a long time. It should be read by everyone who is interested in the country."

DAILY TELEGRAPH.—"Cannot fail to prove not only informative to the reader on the political and economic problems and foreign and domestic policy of Germany, but indispensable as a convenient reference book."

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

Recent Biography.

A Memoir of 'The Great English Tribune.

With Portraits and Facsimiles of Letters. Medium 8vo. 10s. 6d. net.

John Bright: a Monograph.

By R. Barry O'Brien,

Author of 'The Life of Lord Russell of Killowen.'

With a Preface by the Right Hon. Augustine Birrell, M.P.

Morning Post.—'Perhaps the most characteristic feature about this book is its tone of refreshing and unexpected-candour . . . . it is highly laudatory and appreciative.'

Daily Chronicle.—'Mr. O'Brien has put us under a debt of gratitude for his story of the great Tribune's career.'

Daily News.—'This most appreciative and enjoyable monograph. Mr. O'Brien has written a book likely to appeal to all who are interested in current politics.'

Freeman's Journal.—'The book is a delight to read, an illuminative study of a figure of peculiar simplicity and charm.

With Portraits. Large post 8vo. 7s. 6d. net.

The Romance of a Great Singer: A Memoir of Mario.

By Mrs. Godfrey Pearse and Frank Hird.

Observer.—'An account of the greatest singer of his day, with many anecdotes of himself and Grisio, whom he married in 1856.'

Evening Standard.—'The story of an unusual and varied career . . . a large number of the foremost personalities of the Europe of half a century ago pass through these pages.'

With Photogravure and Half-tone Illustrations. Medium 8vo. 15s. net.

Sir Woodbine Parish, K.C.H., F.R.S., and Early Days in Argentina.

Written by the Hon. Nina L. Kay Shuttleworth.

Financial Times.—'The work gives an interesting picture of the period . . . a sound piece of work, and with its appendices forms a valuable contribution to biographical literature.'

Observer.—'Sir Woodbine Parish's most interesting experiences. The memoir gives an interesting account of the foundation and early history of the Argentine Republic.'

With a Frontispiece by H. W. Stagg and 10 Portraits. Crown 8vo. gilt top. 6s.

Fighting Admirals.

By John Barnett.

Author of 'The Prince's Valet,' 'Geoffrey Cheriton,' 'Eve in Earnest,' &c.

Standard.—'Mr. Barnett writes with real enthusiasm and considerable ability. There could be no better Christmas present for a boy—a suggestion commended to the kind consideration of British Uncles.'

Yorkshire Observer.—'The author gives us some glorious half-hours, and no one who reads his thrilling pages can fail to be roused to a high pitch of British enthusiasm.

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

Works by J. Ellis Barker

Small demy 8vo. **10s. 6d.** net each.

Great and Greater Britain:

The Political, Naval, Military, Industrial, Financial, and Social Problems of the Motherland and Empire.

SECOND AND ENLARGED EDITION.

SHREWSBURY CHRONICLE.—"Mr. Ellis Barker has a clear and masterly comprehension of the problems he has set himself to place before us. The book is one the perusal of which cannot fail to inspire deep thoughtfulness."

British Socialism:

An Examination of its Doctrines, Policy, Aims, and Practical Purposes.

ACADEMY.—"We advise all who would know something of the real aims and proposals of British Socialists, all who wish to be in a position to differentiate true reform and progress from a policy thoroughly dangerous to the State, to read and digest one of the best books of reference on current Socialism which has so far been offered to the public. It has the merit of being eminently practical."

The Rise and Decline of the Netherlands.

*** *Mr. Barker institutes a comparison between the Netherlands and England, and shows that the causes which led to the decadence of the one country are threatening the other.*

Mr. J. L. GARVIN, in the *FORTNIGHTLY REVIEW*, says:—"There is nothing in any language like it, and when all is said it remains one of the most striking additions recently made to the political library. . . . The work is a mine, and not the least merit of Mr. Barker's pages is that it supplies an exhaustive index which is a model of its kind."

Modern Germany:

Her Political and Economic Problems, her Policy, her Ambitions, and the Causes of her Success.

THIRD AND ENLARGED EDITION, completely Revised and brought up-to-date.

Mr. CHARLES LOWE, in the *DAILY CHRONICLE.*—"This is one of the best books on Germany to which we have been treated for a long time. It should be read by everyone who is interested in the country."

DAILY TELEGRAPH.—"Cannot fail to prove not only informative to the reader on the political and economic problems and foreign and domestic policy of Germany, but indispensable as a convenient reference book."

London: Smith, Elder & Co., 15 Waterloo Place, S.W.

At all Booksellers and Bookstalls.

Smith, Elder & Co.'s New 1s. Net Series.

1. Deeds that Won the Empire. Dr. W. H. Fitchett.
2. The Cruise of the "Cachalot" Round the World after Sperm Whales. Frank T. Bullen.
3. Fights for the Flag. Dr. W. H. Fitchett.
4. The Log of a Sea Waif. Frank T. Bullen.
5. The Gamekeeper at Home. Richard Jefferies.
6. A Londoner's Log Book. Rt. Hon. G. W. E. Russell.
7. The Sowers. H. S. Merriman.
8. Jess. H. Rider Haggard.
9. Vice Versâ. F. Anstey.
10. Woodland, Moor, and Stream. J. A. Owen.
11. The Tale of the Great Mutiny. Dr. W. H. Fitchett.
12. Sixty Years in the Wilderness. Sir Henry W. Lucy.
13. A Vision of India. Sidney Low.
14. The Defence of Plevna. Capt. F. W. von Herbert. With an Introduction by General Sir JOHN FRENCH, K.C.M.G., K.C.B., etc.
15. The Memoirs of Sherlock Holmes. A. Conan Doyle.
16. Nelson and His Captains. Dr. W. H. Fitchett.
17. With Edged Tools. Henry Seton Merriman.

London: SMITH, ELDER & CO., 15 Waterloo Place, S.W.